

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME I

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NEW SERIES
VOLUME XXX. No. 34

These Mississippi politicians who announce with great noise that Al Smith is going to be elected are only whistling as they approach the graveyard.

With renewal Brother J. A. Sandidge adds this word about the Record: We couldn't do without it. And this comes from the place where the editor was born.

Pastor J. S. Jarman, of Ruleville, had with him in a meeting last week, Dr. T. W. Young, of Corinth. Mr. Alvon Doty, of Jackson, conducted the singing, Mrs. Doty being the pianist.

A member writes in the midst of a meeting at Siloam Church that Brother B. A. Ashworth is giving stirring messages to the people; great throngs from far and near are being given a spiritual feast.

There are some facts in the article published on another page entitled "From A Christian Citizen", which everybody ought to know. Be sure to read what it said about our Senator Harrison. The article is written by a prominent lawyer of another State, but a native Mississippian and well known in our state.

At Union Church, Clarke County, Pastor E. C. Hendricks had J. W. Faulkner to aid in a revival meeting. Mr. H. R. Carter directed the music. There were nine additons, of which seven were by baptism and two by letter. Miss Margaret Harper, of Stonewall, was pianist and Miss Sarah Harper violinist. Special music was rendered by the Quitman orchestra.

We have received a copy of new booklet by H. A. Smoot, pastor First Church, Marion, Ill., once pastor at Okalona, Miss., and widely known also as an evangelist. Its title is, "The Family of God and New Testament Churches". Its purpose is to lead the lost to Christ and the saved into right church relationship. To do this he uses the New Testament. We believe it will be found quite helpful. Order from the author, price, thirty cents.

Brother J. E. Heath wishes it to be known that he is against liquor in theory and practice, but he does not approve of The Baptist Record fighting the liquor crowd. All right, Brother Heath, you stand on the side lines and watch the fight, for it is going on to a finish. The rest of us will do the fighting. We invite all to come to the help of the Lord against the mighty. And we remember the curse on Meroz, who came not to the help of the Lord.

We are sorry it seems so hard for those favoring Al. Smith for President to be fair and truthful in their statements. The headlines in many daily papers are entirely misleading and contradicted by what appears in the body of the article. A special correspondent of the Commercial Appeal, P. Kinsley, sought to make it appear that Mr. Hoover is favorable to beer, when the letter which he quotes from Mr. Hoover written during the war to Senator Sheppard clearly sets forth that Mr. Hoover was unwilling to use his office as food administrator to encourage the drinking or making of whiskey by stopping the making of beer. In a choice of two evils he preferred the lesser.

EVERY PASTOR TO THE CLINTON CONFERENCE

"AND PETER". We are as insistent on having all the pastors present as the Saviour was when He sent word to the Disciples and added while telling the rest—"And Peter".

"And Thomas". We would like to add Thomas to the list. Many pastors will feel that they will be just as much interested in making this year's program a great success by staying at home as they will if attending this conference. But they are very much mistaken. Those who expect to reach the goal in their own churches should be present for the purpose of inspiring others. As a matter of fact, many who do not come to this conference will have doubts. We want every one to come and behold.

Don't forget your sheets, your pillow cases and towels. The college takes care of your entertainment and the State Board of your traveling expenses.

Come with your suggestions.

Come with your problems.

Come praying that the Lord may reveal to us His will.

—R. B. Gunter,
Corresponding Secretary.

The General Education Board of New York has offered to Morehouse College, Atlanta, the sum of \$300,000 toward an endowment fund, conditioned upon the raising of an equal amount by the institution within the next three years. Morehouse is one of the oldest Negro colleges in America and has made a notable record in training the youth of the race in character and leadership, numbering today among its alumni ten college presidents and many outstanding preachers, teachers, social workers, and professional and business men. For thirty years the institution has been under the presidency of Rev. John Hope, a Ph.D. of Brown University, who was recently honored by McMaster University, Toronto, with the degree of LL.D.

I have been reading some of the copies of The Baptist Record recently and, having noted your editorial attitude in regard to the political situation, if it may be called such, I am taking this means of extending to you my heartiest congratulations for the fight you are making for righteousness through the columns of your paper. I commend your attitude with all my heart, and here is my hand for a fight to the last ditch in an effort to preserve the traditions and ideals of our Southland. May God bless you and make your paper a mighty influence in Mississippi in swinging all Mississippi Baptists in line against Al Smith, Romanism, and Rum. Will you not, in the columns of the Record, insist on your Baptist brethren going to the polls in November and voting, warning them that to refuse to vote will help in counting Mississippi for Al Smith?

I am pastor of the Methodist Church in this community, and I want all the Baptists of the State to know that I will stand with them in this fight for civic righteousness. I cannot and will not vote for Al Smith, Romanism, and Rum; but shall support Hoover and governmental efficiency.

Yours fraternally, —John W. Ramsey.

Among the County papers not afraid to speak their minds on the presidential election is the Greene County Herald. The folks are with you, brother.

Pastor J. B. Leavell, of Houston, Texas, recently preached on "The Proper Trimming for Summer Dresses". Gracious! Trimming is what is the matter with them now.

J. J. Raskob, who is running Smith's campaign, says gleefully that reports are coming to him from the South that threats are being made to preachers that their salaries will be cut if they don't quit opposing Smith. The preachers are not made out of the stuff which quails at threats.

A paper published by Negroes in Key West, Florida, published on July 7 the statement from a negro lawyer and preacher of the A. M. E. Church urging his people to vote for Al. Smith, and bitterly assailing Mr. Hoover. We expect to publish his statement next week.

Dr. and Mrs. Thomas Newton Barker, of Macon, Georgia, announce the marriage of their daughter, Dorothy Bell, to Mr. Julius Earnest Burghard, of Clinton, Mississippi. Mr. Burghard is well known among students of Mississippi College as an athlete.

Brother L. A. Meyers, of the Southwestern Seminary, says nearly the whole faculty will be in revival meetings practically till the opening of the session. Dr. Scarborough has recently witnessed more than 100 conversions in meetings in North Carolina. The prospects are for a record attendance next session.

Dr. E. Y. Mullins in a letter to Dr. B. H. Lovelace says: "It is more than I can grasp how any conscientious preacher can fail to take positive and definite stand in the present situation: The politicians are trying to scare the South with the 'nigger' bugaboo. A few days ago a very prominent citizen of New Albany, once mayor of Louisville (as I understand) said that a prominent negro political leader in Louisville told him the negroes of Louisville were going to vote for Al. Smith."

Sometime ago we published the statement from William Allen White of Kansas in which he accused Smith of voting always in favor of liquor, gambling and other crimes. Later it was reported that Mr. White had withdrawn his charge against Smith except that on his whiskey record. There was no such statement from Mr. White, but only the statement of a reporter who visited him just before he sailed for Europe. And this statement was not that he had withdrawn the charge, but that he would not press it.

Pastor J. A. Chapman is resigning at Strong Hope, Copiah County, after six years of faithful service. The church went from one fourth to half time, more than doubling the salary, a good home was built for the pastor, and the church is now preparing to build an annex. He has had a similar experience at Bethel Church, nearby. Strong Hope is said to have the best prayer-meeting in the county. All these things speak for themselves and are a pastor's best recommendation. He can be had for small town or country churches.

RETURNS TO FRANCE

By P. I. Lipsey, Jr.

I am surprised to discover that the war, when I view it from this distance, appears as a series of bawlings-out by majors, and surprised and glad to observe that these chicken-peckings had very little effect upon me. From the major's dugout we moved along next to the place where the same major on one occasion really got me riled—the only time I ever slapped back with my tongue.

The scene is a little amphitheatre formed by the convergence of two ravines (and I found it unchanged after nearly ten years). The time was the afternoon of November 10, the day before Armistice Day. I burst on the scene as I emerged from the woods which covered the hill to the rear. The little amphitheatre was dotted with groups of tired soldiers, rushed up for a last kick at the Germans so they would sign the armistice agreement. We had been marching, without food, for 16 hours, night and day, for purposes we knew nothing of. A new captain just assigned to my company, with three other lieutenants and most of the company, was lost, strayed, or resting on the road somewhere. I had pushed on and with a few men of the company had found the battalion rendezvous, although we had not been told its location.

As I stepped from the woods a huge "sausage" observation balloon was being sent aloft by a cable from a motor truck. As I watched it, wondering, hostile shrapnel began to crack about the big bag and it was hastily pulled down—amid the snickers of infantrymen, to whom all activities of other arms are the objects of derision.

The major was in the little hollow and I reported to him. He was irritated by the scantiness of his followers and began to berate me. I had endured a great deal the past 24 hours and since he abused me publicly before my men, I took off the bridle. Well—I told him he was just "another'n"! You're lucky, I said, to have any of your battalion here at all! You didn't tell anybody—far as I know—where you were going, and you've led us round and round through the night, through the fog, and through the woods, and now that I've got here despite your poor management, you bawl me out!

The major scowled, chewed his lip, and strode up and down. He beat his legs with a little stick he carried. Then he came back to me.

"I guess you're right", he growled. And that was that!

A few minutes later he summoned me. "We are going to attack", he said. "You will advance with 'L' Company, following the line of 57 degrees". "Yes, sir", I snapped, careless of the fact that I had no compass. "Keep contact with 'M' Company on the left, and the —th Infantry on the right". "Yes, sir", I snapped. "Keep going until dark", he added, "and then dig in". "Yes, sir", I snapped. It didn't make any difference that I knew the whole scheme was a mess. If he had said keep going until you get the Kaiser by the ear, I would have snapped "Yes, sir".

I returned to my own little remnant—no sleep and almost nothing to eat in two days and nights, now. A few paces away, a bull-necked young lieutenant of Company "K", was delivering an oration to his remnant. He had been off to school during the weary weeks we had been at the front and was full of pep. He was picturing to his sleepy handful the prospects of a gallant battle, imitating "Soldiers, forty centuries look down upon you!". With a smile born of the cynicism of army experience, I turned to my own sleepy-eyed lads.

"Well", I said, "we are going up here a piece to try and shoot the Dutchmen. Follow me in single file and do what I tell you to. When we stop, flop down and rest. Grab any blankets you see as we go along—they'll be more useful than rifles—it'll be cold tonight."

Presently we got going, a motley band, everybody so tired we wouldn't have noticed much if an angel from heaven had come down. Keeping in the low places, we trekked between the little hills and up into the woods where the Germans were. Pretty soon the German machine-guns began to rattle, and we stopped—naturally. Crouching below one wooded slope, we saw an American field gun 150 yards to our left open fire—it had come up so far under the belief that the Germans were retiring rapidly. Immediately a German gun spat two, three whiz-bangs in their face, they scattered, and we laughed. The major came along while I wasn't looking and grabbed two good blankets I had salvaged somewhere on the way. The sun went down on the next to the last day of the great war—and nothing happened, just as I suspected.

But it was a part of the successful plan to demonstrate all along the line, and induce the enemy to yield under pressure.

Paris, France.—Again and again, throughout my few weeks of experience at the front, the undramatic character of war was demonstrated. This is not true in the experiences of all soldiers, for many can tell—if they would—of great moments when dreadful fate seemed to hang in the balance; of hours when death and glory walked arm in arm through the forest, the valleys and the waving wheat; of crises which kindled the eye and sent the blood bounding in the wild joy of combat.

These climactic thrills I often knew in fervid anticipation, but never in performance. Often I helped to set the stage for the big scene while the elements of drama were assembling and suspense was swelling almost to the bursting point. But on each occasion the supreme struggle failed to materialize, the protagonists declined to keep their appointment, and the heroic clash was indefinitely postponed.

Such thoughts as these invaded my mind as my wife and I strolled in the peaceful sunshine over the terrain which ten years before had trembled in the thunders of conflict. Still, ten years can cast a glamor over unpretentious deeds, and imagination paints in the empty spaces with satisfying colors. Is there any soldier living, I wonder, who can tell a wholly accurate story—ten years afterward? What veteran has not sat, as I have, around a score of reminiscent fires, in barracks, camp, or billet, drinking in the stirring tales of battle-scarred comrades who bore the heaviest burdens of the war? Oppose them as I will, these martial epics of other men sink into my own consciousness, merge with my own memories, and become an inseparable part of my own experiences.

So then, there are gallant stories I might relate from my own war past, some bright recollections which put fever in my veins as I lie awake at night, ten years afterward. But—I am not at all sure they are historically true, and therefore will save them until the day when I write fiction.

I have told of seeing again the places where I took part in the activities of the day before Armistice Day, when it seemed for a while as if we might be actors in a grand spectacle. To my wife these places were just little hills and rambling ravines and thickly-grown woods, until I peopled them with the weary, olive-drab American lads of my memory.

Quite unaltered by the years, it seemed, was the spot in the edge of the woods where I watched the sun set on the last full day of war. It seems strange now that we took no interest in the broader aspect of the affair. Machine-guns were throbbing not far away, some of our comrades of other companies were bleeding and dying, great shells were rattling and hissing overhead like elevated trains on a two-way track, but it seemed not to concern us, because we were for the moment in tolerable safety. We wanted something to eat. We wanted a chance to sleep. Otherwise, we were interested only in what our immediate commander directed us to do.

At this point I received word from my lost captain, the new captain just assigned to my company, who had fallen by the wayside as we moved forward for this day's work. An utterly worthless captain he was, a Dutchman himself and a good sauer kraut maker at Baltimore where he had his factory, but quite useless as a soldier or officer. Come back to such-and-such a place, said the messenger, the captain wants to see you.

The soul of man thirsts for the dramatic. I recognized this as my great moment—my first opportunity to swagger! The captain was in the wrong place! I was in the right place!

"Tell the captain", I announced to the messenger, "tell the captain if he wants to see me he will have to come up here!"

To me that remains the most delightful personal experience of the war! Commissioned in the Maryland national guard the year before I was born, the captain held me in contempt. But I—with a few brief months more in France than he—held the captain in greater contempt! It makes no difference that the captain later, and quite naturally, knifed me, knifed me in the back and twisted the blade in the wound. The joy of that high moment continues long years after the pain of his vengeful stab has departed.

(To be continued next week)

CHRISTIAN EDUCATION

W. W. Hamilton

One of the most increasingly vital subjects for Christian people in America is that of religious education. It is being studied by both church and state, and is eagerly followed by all who value the welfare of our land.

America is needing prepared men and women to help frame and carry out the best program for Christian Education. Something definite and sane and conductive must be done. And surely God is preparing compitent leaders to meet this necessity in our national life.

Special training is given in religious education as the Bible Institute, New Orleans, and young can find there the courses which will fit them for this monumental task.

I think I had a feeling of sympathy today with the advocates of "personal liberty". I walked down the street and started to cross at the intersection as usual, though the red light shone before me. All of us had been accustomed to this, for pedestrians had not been required to observe the signals. They were only for the street traffic. People who walked could look out for themselves. But as I started across a big policeman held up his hand in warning in front of me. I didn't like it, but I stopped. I was amply able to take care of myself. I was not afraid of getting hurt. I could watch the passing cars, and slip in between them. They were not so thick as all that. And if I chose to take a chance, whose business was it anyway? I didn't feel good about this policeman poking his hand in my face. But I stopped. And when I was permitted to pass, I remembered that now traffic is heavier than heretofore, pedestrians are more numerous, and the corners are more congested and dangerous. And then there are among all these people a lot of little children and some old people who can only move slowly. And all must be treated alike. It would not do to let me pass and stop the others. For the safety of all these the law must apply to all, and I must obey it. And then I knew that as civilization advances and becomes more complicated, new laws become necessary. Life is more tense and strenuous. Prohibition laws of many sorts become necessary. The public safety demands it. They must apply to all, to the man who thinks he is amply able to take care of himself and the man who knows he is not. A Christian ought to be, will be a good citizen. He will obey the laws for the safety of the public, for the common good, to honor the government.

Housetop and Inner Chamber

We hear that Rev. E. S. P'Pool resigned the care of Brandon Church recently.

Rev. Robert Pearson and Earl Edwards, singer, will hold a meeting at Pheba beginning August 26.

It becomes necessary again to say we do not publish articles sent us by people who do not give us their names.

Dr. W. A. McComb of Gulfport is spending three delightful weeks in the Bible Conference at Winona Lake, Indiana.

Brother A. R. Loftin moves from Lucedale to Clinton and would like to get in touch with churches nearby needing a pastor.

Pastor Joe Sturdivant writes: Pour it on Al. K. Hall Smith. May your pen find no rest. Stir up the minds, hearts and votes of God's people.

Pastor E. T. Mobberly, of Purvis, writes: "Folks in this part of the country are with you to a man (on the liquor issue). This is especially true of the country folks."

Thirty were added to Liberty Hill Church, Panola County, in the meeting in which Pastor N. G. Hickman was assisted by Dr. M. O. Patterson, of whom 29 were baptized.

Mr. DuPont, head of General Motors, Inc., has announced his purpose to support Smith. It is understood that Mr. DuPont has always been interested in the liquor business.

The Commercial Appeal says editorially of Mr. Hoover's speech: He has spoken clearly for the (eighteenth) amendment and for the efficient enforcement of the laws enacted thereunder.

The Federal Census reports 82 Holiness Churches in America with 4,919 members. In Mississippi 25 churches with 1,632 members, far the largest number of any state. Virginia comes next with 17 churches and 733 members.

The East Texas Baptist reminds us that in the eighties Dr. B. H. Carroll, matchless Texas preacher, met Roger Q. Mills on the platform of that State and discussed prohibition to the enlightenment of the people, winning a great victory.

The Republicans of Georgia have accepted a number of Democrats on the electoral ticket, among them some who were delegates to the Houston Convntion; and another, Dr Forrester, is one of the most prominent Baptist preachers in the state.

Mr. Hoover, in his acceptance speech on Saturday, repeated that he believes in the Eighteenth Amendment and pledges himself to its enforcement. He says any proposed legislation which would materially change the present situation, is only camouflaged effort at nullification.

Meeting just closed at Hebron, Panola County. "Scotchie" McCall helped Pastor Joe Sturdivant. God blessed us with a gracious revival. Powerful messages, nice crowds, and earnest prayers brought results. Ten additions, eight of them by baptism. Pray for us.

Evangelist T. T. Martin is helping Pastor J. A. Rogers in a three weeks' meeting at Smithville, Monroe County, where he helped in a great meeting two years ago. He writes: "I was thrilled when I saw your stand on the election. Next to the opening gun of President Mullins, nothing has done as much good."

Recently Dr. John Roach Straton, pastor Calvary Church, New York, spoke of Al Smith as the deadliest foe to moral progress. Smith asked

the privilege of replying in the church. Dr. Straton said he would discuss the matter with him in the Madison Square. This will probably end the incident.

Dr. H. M. Harris assisted Pastor W. L. Grafton in a meeting at Antioch Church, Rankin County. There were eleven additions on profession of faith.

Mr. and Mrs. Stanley Armstrong have recently closed a meeting at Farmersville, Texas, in which there were 45 additions to the church. The Armstrongs are now singing in a meeting at Alto, La., H. L. Driskell of West Monroe preaching.

Another article on this page will prove interesting reading. It is a short sketch of the life and work of "Jean Kenyon Mackenzie". Now that we are studying African missions it is well to become better acquainted with some of our writers.

Brother W. C. Hamil says:

The church women of Handsboro have a fine custom recently established: when one denomination is holding some sort of meeting the ladies of that denomination prepare the lunch and deliver it to the place of serving and then go on to the meeting, while the ladies of othre denominations arrange and serve the lunch. This would enable many a good woman to attend the sessions of her association at her church. Try it.

Senator Harrison says he has never seen the Democrats of Mississippi so anxious, according to report in one of the secular papers. Anxious is the word, Senator. We are anxious to see a sober man in the White House, and the politicians are scared within an inch of their lives. And now they tell us that the "leaders" in Mississippi will wait till Smith announces his own platform before they decide what they will do. The Senator glorified Tammany for helping the South, but he failed to mention anything it had done for us in his speech at Neshoba Fair. Or was it the Patron's Union?

We commend the general fairness of an editorial in a recent issue of the Daily Commercial Appeal on "Regardless of Party". It was written in answer to the inquiry of a young man in Mississippi who is puzzled about whom to vote for in the presidential election. The editor says, "In justice to Mr. Hoover, be it said, the young man is wrong about his desire to bring about negro domination in the South. There is nothing in the records to support such a contention. It is obvious that the inquirer has been misinformed. . . . If, in the coming and all other elections, every man would familiarize himself with the candidates and the issues, and then go to the polls and vote his honest convictions, regardless of party, the country would have nothing to regret, no matter who was elected."

Mr. Eugene Levering of Baltimore died about ten days ago. He was twin brother to Mr. Joshua Levering and business partner with him for more than half a century. He was not so well known as his brother among Southern Baptists because he did not generally attend the meetings of the Southern Baptist Convention, but he was as truly devoted to the Lord's work. For more than a year he has been greatly interested in getting the Foreign Mission Board out of debt, and spoke and worked diligently in the meetings of the Executive Committee to perfect plans to that end. He seemed to anticipate that he could not be here long, being 82 years old; and he seemed anxious that worthy measures should be taken before it was too late for him to have a share in it. We are grateful for all the good he accomplished and pray that his longing desire may be soon realized.

Rev. S. P. Goree of Benoit is home again after an operation for appendicitis, and will be able to take up his regular work again in a few days.

The annual stockholders' meeting of the Southern Baptist Assembly will be held in the Assembly Auditorium at Ridgecrest, North Carolina, Thursday, August 16, 1928, 10:00 A. M.

Brother E. E. Smith, of Clinton reports nine received at Byram during their recent meeting, seven by baptism, one by letter and one by statement. At Center Ridge the next week seven were added to the church, five of them by baptism. He says, "In my brief ministry I have not seen the leadership of the Spirit any clearer than in these meetings; crowds large and both churches greatly strengthened. He adds, "I appreciate your fight, through the Record, on Al Smith, and I am praying the Lord to help you in it."

Brother S. R. Young performed the marriage ceremony Sunday, August 12th, for the sixth member of one family, in the same room, and as nearly as could be known on the same spot. The first was that of Mrs. J. H. Jacob (nee Josephine Anderson) at their home near White Oak Church, Carpenter, Mississippi, Dec. 27, 1883. Then followed in after years her five daughters, married in the same room by the same preacher as follows: Miss Mary Jacob, now Mrs. Hugh Goff, of Lucedale, married July 20, 1911; Miss Mona Jacob, now Mrs. D. C. Nix, of Hazelhurst, Miss., married Aug. 21, 1918; Miss Una Jacobs, now Mrs. V. Y. Jones, of Harmon, La., married Feb. 22, 1920; Miss Birdie Jacobs, now Mrs. Milton Hullom, of Yokena, married July 12, 1921; Miss Irma Jacobs, now Mrs. Bryan Barnett, of Carthage, married Aug. 12, 1928. And there is one more. To be continued.

Dr. B. G. Lowrey sends a copy of the proposed amendment to the Constitution of the United States and asks all favorable to it to write to their congressman and senators urging its passage. It is as follows:

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the National Government or any State, county, city, town, village, or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner, other than by remission of taxation, any church, religious denomination or religious society, or any institution, school, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control.

The Federal Census gives the number of Southern Baptists in 1926 as 3,524,378, which is a growth of about 33 per cent over the figures of ten years before, namely, 2,708,870. The number of churches is slightly less than ten years ago. The total amount contributed by the churches in 1926 is given as \$42,904,563, of which \$9,761,615 were given to missions and benevolences. The total contribution for 1926 was two and a half times what it was in 1916. The number of Sunday School pupils reported is 2,345,630, which is an increase in ten years of more than fifty per cent. The number of white Baptists in Mississippi affiliated with the Southern Baptist Convention is given at 211,370, somewhat less than that given in our Convention Minutes. Our contributions to all objects is given at \$2,462,126; and the value of church buildings at \$7,561,789. The states having the largest number of white Baptists are as follows and in order: Texas, Georgia, North Carolina, Kentucky, Alabama, Tennessee, Virginia, Missouri, South Carolina, and Mississippi. In contributions Texas leads, then North Carolina, Virginia, Kentucky, Georgia, Missouri, Alabama, Florida, Tennessee, Mississippi, etc. In the list of churches of the Southern Baptist Convention are 546 in Illinois, six in Indiana, five in Kansas, 10 in Arizona and 13 in West Virginia.

Editorial

In a parish-wide meeting at Mansfield, La., forty were added to the churches, Dr. M. A. Jenkins preaching.

Brother L. E. Lightsey was well enough to leave the hospital last week, returning to his home in Montrose.

Dr. A. A. Duncan, acting Secretary of Missions in Texas, has been called to the pastorate of First Church, McAllister, Oklahoma.

The church at Durant celebrated the close of the first year of Dr. J. S. Riser's pastorate by burning the notes for \$2,500.00 which they have paid on the pastor's home.

Mrs. J. S. Carroll of Troy, Ala., who a few years ago gave \$30,000 to establish a Baptist publishing house in Brazil, recently gave \$25,000 to the Baptist Orphanage of Alabama.

Mr. M. H. Wolfe of Dallas announces in the Standard that those who called the meeting for organizing a new Baptist Convention in Texas, have called it off, in the interest of harmony.

It appears that Dr. J. B. Cranfill has started a new paper in Texas, called The Advance. He couldn't be silent when the time had come as he thought to speak out on the present prohibition fight.

Rev. Daniel Rosoff and his father, converted Jews who were heard with pleasure at the late meeting of the Southern Baptist Convention, are now doing evangelistic work; address care Baptist Standard, Dallas, Texas.

Parkway Church, Jackson, expects to get into their new three story educational building in September. Pastor Harrington organized this church in the west end of Jackson about two years ago with 100 members. They now have about 250.

The Louisiana State Board at a recent special meeting voted unanimously to give \$10,000 to the Baptist Bible Institute to meet a pressing emergency. This cancels an obligation of the State Board to the Institute made a few years ago.

Brother H. J. McCool has been pastor two and a half years at Crowley, La. They have a membership of 250, send \$100.00 a month to the mission board and \$10.00 a month to the Orphanage. Recently a \$3,000.00 annex has been built to the church.

If there was ever a case of one asking his "father" for bread and getting a stone, it was when C. B. Melancon of Crowley, La., asked the priest for a Bible and was given a copy of Gibbon's "Faith of Our Fathers". But the young man finally found a Bible, was converted and is now a Baptist preacher.

It is said that Rev. S. E. Tull of Pine Bluff, Ark., has been called to the First Church, Temple, Texas. We do not know his decision. But if we recollect aright, he was once pastor at Temple. He has been twice pastor at Pine Bluff. Brother Tull was recently in Jackson on a visit, but we missed seeing him.

What difference does it make whether the murder of the Mexican president-elect was instigated by a nun or a priest? Everybody knows that he was killed because of his attitude toward the Roman Catholic hierarchy. The man who killed him may not have been told to do it, but he did it because he believed he was rendering the Catholic Church a service.

If you oppose a man for office on the ground that he is for the "International", a soviet conception of a government by the proletariat of the whole world, then you are a patriot. But if you oppose a man running for office because he belongs to a church that believes in an ecclesiastical supergovernment at Rome which claims the right to control all other governments, then you are "intolerant". Can you see?

If a panther or pole cat gets into my neighbor's home, I am sorry for him. I might even come to his help if he called on me. But if he gets into my house, I don't need any invitation from anybody to start a scrap with him. If the Republicans had nominated a wet candidate for the presidency I might have been sorry for them, but it would have been primarily their lookout. But if a bunch of huskies puts a wet candidate into the Democratic household, then I'm going to get busy. And he's the one to move out.

Following up the statements of Editor William Allen White as to Governor Smith's wet record while serving in the New York Assembly, the Evening Post of July 28 gives a complete and illuminating statement of his votes on questions of this kind. In the twelve years of his service he cast forty-one votes, which the Evening Post classified as "wet" and not one in favor of any measure looking to the restriction of the saloons. The measures he opposed include several local option bills, and at least two looking to a popular referendum or some phase of the liquor question. Surely this ought to be highly satisfactory to all who favor the return of the open saloon.—Religious Herald.

Associated Press report from New York Aug. 14, says:

William Allen White, Kansas editor who recently made numerous charges against Governor Smith, denied in a cablegram to former Governor Henry J. Allen of Kansas, made public today, that he had ever retracted any of his charges.

The cablegram follows:

"In my case against Governor Smith, I have made no retraction. On the prostitution issue I proved my case, got a conviction and suspended the sentence. I only did this because I felt that a debate on the subject of harlotry was not worthy of a presidential campaign. But if Governor Smith tries to wise crack his way out of his record, I shall come back at him with the proven evidence.

The complete photostatic transcript of the Smith record is in New York, and I will order it produced if the Democratic candidate acts up."—Jackson News please copy.

Here is a part of what William Allen White, the Kansas editor, said about Al. Smith's record, and remember he has never retracted any part of it:

The record shows, Mr. White declares, that as a member of the New York Assembly Governor Smith favored the old-time "wide open untrammelled, unregulated saloon," and voted repeatedly against measures introduced to restrict it." Mr. White says further. Then, we may assume that this model saloon which Al. favors, if he has not changed his mind since 1903, the saloon which he would restore to the American people would be wide-open from five o'clock in the morning until far into the night, could be within two hundred feet of schools and churches; could be operated by a man who would not be ousted for violating the law if he could control the Judge before he was tried and get a suspended sentence. And we find, finally, a record to prevent the people of the neighborhood from voting to oust the saloon even though forty percent of the neighbors petitioned for an election. Here is the wide open, untrammelled, unregulated saloon of the good old days. Here, indeed, might Governor Smith put his foot on the bar and blow off the froth as he publicly yearned to do in an inter-

view with the New York Times in 1923."

After reciting the facts from the record Mr. White adds. "So, four times in two days Assemblyman Smith voted against restricting the number of licenses. His record answers the question as to his attitude as an Assemblyman toward restricting the liquor traffic. Can he still hold that he has not changed his mind since the record was made?" After mentioning the fact that Governor Smith has done many excellent things since then, Mr. White further says: "But the record stands. His answer to it should not be an alibi, and lacking repudiation, the record stands as a foreshadowing portent of what may be expected from Governor Smith in the White House."

THE QUESTION OF MOTIVES

We are in receipt of a letter from Mr. C. E. Wallace of Inverness who says, "I am a member of the Christian Church", raising the question of the motives of those who oppose the election of Al. Smith to the presidency. He thinks the known opposition of Smith to prohibition is not the real reason for opposing Smith, but the fact that he is a Catholic, and that the prohibition issue is only an excuse to fight another religious body. Mr. Wallace says he is not "a wet", but he was at pains apparently not to say that he was dry. It is time for a man to say what he is, not what he is not. In the language of Ephraim Snowball, "I aint axed you whut you aint; I axed you whut you is".

But as to the motives of those opposing Smith: it is not considered generally good form to question one's motives, but we never stood on forms and are perfectly willing for ours to be thoroughly investigated. And we claim the right in return to question whether those who claim to be voting for Smith because they are loyal Democrats are not in reality liquor lovers. The truth of it is we know that some of them are. It is not a matter of suspicion. We know that this campaign is going to have nothing to do with the tariff and nothing to do with the negro question. We simply know this, and everybody else can know it that is capable of knowing anything. It is a wet and dry fight.

But Mr. Wallace thinks that is a camouflage and that the real issue is whether or not we are willing to put a Roman Catholic into the White House and give him the right of way in the appointive offices. Answering personally we have advised from the start that it be made a clear cut wet and dry issue, and have counseled against bringing in the Catholic question. This on the ground that it was better to settle one thing at a time, and have this one thing clearly before us. We should have preferred that the Catholic question should not have come up, for it gave some people the chance to cry intolerance. If there were no question but the liquor question, that is enough, no other is needed to line up the sane and sober people on one side and the people who are favorable to liquor on the other.

But it is impossible to keep the Catholic question down. And there are good reasons for it. The Catholics will not permit it to be kept out of politics. In every country in the world there is a Catholic party. It is a known and recognized political group in many countries. They are elected on that ticket. In the Republic of Germany they are known as the Centrists. And the Catholic Church is the same all over the world.

It is as true in Mississippi as in Germany, though kept under cover as far as possible. In the last gubernatorial election in Mississippi, a lady, member of the Catholic Church in Jackson, had been outspoken among her neighbors against a certain candidate, but on the day of election she said she had to vote for him because her priest had told her to do it.

A gentleman writing from Vicksburg to The Commercial Appeal a few days ago told of a conversation overheard between two negroes. One

of them said he had expected to vote for Mr. Hoover, but could not, for the "father" had told him he must vote for Smith. If the word of a Catholic priest can be believed, the negroes of Mississippi are being organized by the Catholic hierarchy to vote for Smith. More of this will be given out later.

But does someone say that all churches are in the same boat, that Protestant churches and ministers are speaking against Smith as much as Catholics are working for him. With this difference, and please to make careful note of it. No Baptist or Protestant claims or tries to exercise authority over the conscience of anybody. All that we can do or wish to do is to appeal to reason and leave the individual conscience free to act. We can not tell anybody how to vote, and assume no such responsibility. All we desire to do is to set all facts before all men, and tell them to choose. The Catholic hierarchy or priesthood is different. He claims authority. He tells his subjects what to do, and they disobey only at the peril of their souls.

This is what makes Romanism dangerous to the state. It is a supergovernment, utterly intolerant, and people who believe in freedom of conscience do not want a man a man in the White House who is dominated by an ecclesiastical hierarchy. Yes, there is more than one reason for opposing Smith.

J. B. Leavell, Jr., son of the pastor First Church, Houston, Texas, has announced his call to the ministry. He is a senior in Baylor University.

A card from Mr. and Mrs. Henry F. Broach sent from Jerusalem the last of July indicates that they are having a most pleasant Summer trip. God bless them, and bring them safely home.

The Meridian Star, which circulates largely in East Mississippi and West Alabama, recently conducted a straw ballot among its readers to see how they are going to vote in the coming presidential election. Hoover outran Smith nearly two to one.

In Mississippi, during the ten year period 1916-1926, there have been the following decreases in the incidence of infectious diseases:

- 74% decrease in number of cases of typhoid fever.
- 45% decrease in number of cases of malaria.
- 51% decrease in number of cases of tuberculosis.
- 54% decrease in number of cases of smallpox.

Realizing the momentous issues involved in the present political situation and the need for a valiant fight for sobriety in the White House, a number of friends of The Baptist Record have volunteered to enlarge our subscription list. For their support we are deeply grateful, and pray that the cause of righteousness may be greatly advanced thereby.

A letter from a brother, whose letterhead indicates that he is a lawyer, files objection to the Record's activities in the presidential campaign. He says, "The true sphere of the church is to teach Christ and his crucified". But the trouble with some of our church members is that they "crucify the Son of God afresh and put him to open shame". The Baptist Record is not the church, neither is any preacher the church, nor is any member the church, but every member and preacher has moral obligations as a citizen. And no man ceases to be a citizen when he becomes a preacher. Separation of church and state forbids the control of one by the other as an organization, but it does not release any member from his duties as a citizen. The Devil would indeed be a happy guy if he could make folks believe that by getting into a candidate for political office he has rendered himself immune to attack from the ministers of Christ.

Brother J. T. Magee of Edinburg, Texas, writes to express his approval of the fight to keep booze out of the White House.

Mrs. D. A. CcCall sends a cartoon of Mammy Al. offering sugar tits to the infant "Solid South" to keep him quiet, but the kid shows strong symptoms of nausea.

From different sources has come the suggestion several times of late that the moral forces in Mississippi need a daily paper which will unhesitatingly champion righteousness in every relationship of life.

Miss M. M. Lackey left New Orleans Tuesday of this week for a trip to Cuba and Honduras, with a group of friends. This will be a fine, restful vacation of about ten days. She will tell us about it in the Record on her return.

Hundreds of people from every section of Marshall County are attending the open air meeting at Slayden being conducted by the Kyzar-Hall team of evangelists. The meeting will continue through August 23rd. Will give complete report later. We begin a meeting with Pastor M. J. Derrick at Bowmar Ave., Vicksburg, on the 26th of August.—D. Curtis Hall.

Closed a great meeting with the Taylorsville Baptist Church, J. W. Hudson, pastor, on the evening of Aug. 1. Had a great time—37 for baptism, 4 by letter. Their new building is a great place to preach, splendid auditorium, and the folks came and filled it. Hudson has done a splendid work there, and the field is growing in a fine way. Go next week to be with Bro. B. H. Price and the saints at Bogue Chitto.—E. K. Cox.

Bro. W. H. Thompson writes: I was with Pastor E. C. Crawford the first week in August at Goodwater, Smith County, where I assisted in the revival services for the seventh time in the past fourteen years. It is a great church and Bro. Crawford is doing a splendid work. There were added two by letter and one by baptism. And too, let me say, we are passing through testing times, and our Baptist Record and its editor is standing the test. Bro. Editor, keep the home fires burning, and the light turned on. We will be with you to the last ditch.

Dr. Livingston Johnson in a sensible editorial in the Biblical Recorder regrets the mistake Dr. John McNeil has made in claiming that his election as president of the Baptist World Alliance is a vindication of his party among Canadian Baptists. Dr. Johnson was a member of the Nominating Committee at Toronto and says that the committee sought to steer clear of the partisan issue among Canadian Baptists and if they had believed that Dr. McNeil would claim his election as a vindication he would not have been nominated. The fight in Canada is over a Professor Marshall in McMaster University, who seems to be far from orthodox according to our usual standards.

Noxubee County Association met in its regular annual session Aug. 15-16. The attendance was said to be the best in a number of years. Every speaker sounded a note of victory, and the people, though grateful to God for His blessings during the past year, are enlarging their plans and are expecting greater blessings during the coming year. Rev. R. J. Shelton of Shuqualak preached the introductory sermon. Mr. T. H. Hurst of the New Bethel Church was elected Moderator. Mr. W. E. Whitman of Brooksville was re-elected Clerk. Rev. R. D. Pearson of Macon was selected County Leader of Stewardship and Budget Work, and is planning to organize the entire county for Stewardship and Budget Work according to the plans suggested by the Stewardship and Budget Department of the Baptist State Convention Board.

Dr. F. M. McConnell, editor of the Baptist Standard, doesn't call names, but it is easy to see where he stands in the present politico-moral mixup.

Dr. R. B. Gunter held a meeting for one week at Madison. Two were added to the church by baptism. The church has almost paid its entire pledge for the year to the Campaign.

Brother C. W. Wright supplied for pastor Gates, of Laurel, recently. He has just finished his work at the Bible Institute and would be glad to come back to a pastorate in Mississippi.

An editorial in the Commercial Appeal says Senator Curtis, the Republican nominee for the vice-presidency, came out flatfootedly in opposition to any modification or changes in either the Eighteenth Amendment or its enforcement act.

Senator Robinson said recently in a speech that Governor Smith had done more than any other governor to advance the public schools. The Advance publishes a statement from a citizen of New York that the governor has no jurisdiction over the public schools.

You may have seen a report of the Church Temperance Society's report of a poll of the Episcopal clergy on their attitude to prohibition. The Episcopal papers we have seen are careful to say that this Temperance (?) Society has no connection with their church.

"I don't believe the Democratic party should camouflage on this subject. The Democratic party is a saloon party, and everybody knows it is a saloon party, and it ought to come out and say so."—Al. Smith, as quoted from a speech made in the Hotel Vanderbilt, New York City, April 24th. Quoted from the Reform Bulletin.

Our readers have seen in the daily papers the statements of Superintendent B. E. Massey and the Education Board of the city of Jackson with reference to the fact that the children of the Baptist Orphanage though being in the city of Jackson and enumerated as among the children of public school age are forbidden by the school board of Jackson to attend the public schools of the city. It is understood that the statement signed by Superintendent Bailey and the members of the board was written by Mr. Fred. Sullens of the Jackson News. It could be nothing but a weak presentation for the board had absolutely no case, and they probably knew it. So a movement was set on foot to get the Orphanage excluded from the city of Jackson by drawing in the city limits. To do this the city commission runs the city limits on both the east side and the west side of the Orphanage, making a figure like the letter U so as to exclude the Orphanage. And now that this is done the county superintendent of public schools says the county will not provide for their schooling. So far no provision is made for instruction of the children as the Orphanage has no money to employ teachers; there is not money in the treasury to pay the superintendent and his helpers.

"WHAT SHALL I DO LORD?" W. W. Hamilton

Many young men and women are asking the above question today most seriously and eagerly. They desire to find the place where they can make the best investment of their lives and their talents.

Student secretaries and field workers and educational directors and assistants to pastors are increasingly in demand, and these inviting fields of far reaching usefulness are white to the harvest.

The Baptist Bible Institute, New Orleans, offers the necessary training in this increasingly vital work of the kingdom, and will be glad to advise with students who are seeking to find their place in work for our Lord.

FROM A CHRISTIAN CITIZEN

I note from the "Daily Press", the ardor, with which my lifelong friend, Senator Pat Harrison, is supporting the ideals sponsored by the leaders of the present day Democratic Party. Personally, I have never supported any other party. However, the leaders have deserted the ideals of Jefferson and Jackson and I can't follow them.

My friend, Harrison, has become one of the National leaders of the Democratic Party, or rather a notorious kicker of the Republican Party, and in many respects is a very smart man. He is 100%. Of course, 98% is politician, and it doesn't leave very much for statesmanship, but he is smart. He knew that 90% of the people of Mississippi are opposed to Gov. Smith personally and yet, Pat picked up the Mississippi delegation, carried them to Houston and put them over in the Smith column just like you would empty a basket of corn into a pig pen. He came back home, and shouted "Nigger", "Nigger", two or three times and scared many of the boys into line. He is now rubbing a little sugar on the ladies lips and telling them they are eating candy.

Probably I shouldn't take any part in Mississippi politics, but this is a national affair and I shall have to review some Mississippi history which involves my friend Pat. Right or wrong, I love the old boy, not because of, but in spite of.

Pat first ran for Congress in 1908 and his most formidable opponent was a Mr. Lewis. I was then living in Monticello, Miss., and voted in the old sixth district. Pat and Lewis both made speeches in Monticello. The whole issue was "Ideals of Government". Pat preached a great sermon on the ideals of the individual citizen. He stated that the ideals of a nation were necessarily the ideals of life fostered by the ruling class of the nation, that all laws were the written rules of conduct prescribed by the ruling class and which all men must obey. He concluded with the warning that future laws of our great U. S. A. would be rules of conduct to be prescribed by the men whom you shall elect at our next ensuing election. These laws will be children of the ideals of the man you shall choose as your Congressman. He then called upon us to choose between the ideals of life—the hopes and aspirations, passions and prejudices—as held by him and those held by his opponent, Mr. Lewis. The word "religion" was not mentioned.

After the speaking, he called together a few of his friends and disclosed the fact that Mr. Lewis was a Catholic. He reminded them of the differences between the national ideals of the countries whose ruling class had always been Catholic—Italy, Spain, Mexico, South and Central American countries—and the great ideals of America, whose ruling class had always conformed to the ideals of the Protestant religion. He asked that they compare the progress of Protestant America with the national retrogression of Catholic countries and demanded that we people should assert ourselves.

We passed the word on down the line, believing in those Protestant ideals, and Pat was overwhelmingly elected to Congress. Not because Mr. Lewis was a Catholic, but because of the differences of ideals represented by him and us. Because a man's religion is a spiritual force which actuates him in his thought, creating ideals of life, and controls him in his conduct and directs him in promulgating laws to which others must conform. We didn't ask Pat, which sect of the Protestant religion actuated him in his ideals, because with Protestants, the differences are negligible, but as between Protestants and Catholics, there are radical differences of life—public education, public amusement, liquors, bull fights, lotteries, gambling, etc., etc. America has always been ruled by the people of the Protestant faith and we are satisfied to keep it so. We didn't want a change.

Along come the war. Senator Vardaman, the idol of Mississippians, in his characteristic man-

ner, took a firm stand against the ideals of President Wilson. In this he was joined by Senator Joseph T. Robinson, of Arkansas. Rather, I should say, Senator Robinson was the leader and Senator Vardaman joined himself to Senator Robinson and others, thereby and thereafter being referred to by President Wilson as the "Wiiful twelve".

Friend Pat knew that Vardaman had left the ideals of the Democratic Party (remember Vardaman was following Senator Joseph T. Robinson, the Vice-Presidential nominee of the Democratic Party. No, let me say of the Houston Convention.) All over the state Pat denounced Vardaman as a traitor to the ideals of Jefferson and Jackson and a deserter of the ideals of Mississippians. He called upon the good people to repudiate Vardaman, their idol, because Vardaman had "left the Democratic Party and joined himself to Joseph T. Robinson and his ideals". He pleaded with them to elect him as their Senator. Believing that Pat was grounded in the faith, we rejected the ideals of Vardaman and supplanted Vardaman with Harrison. The real moving cause which actuated Mississippians in that election was a rebuke to Vardaman and to chastise him for deserting their ideals. He had left the Democratic Party and gone off with Senator Joseph T. Robinson.

Wherefore, Pat became Junior Senator from Mississippi.

Now I'm wondering, and my mind naturally asks, "If Mr. Lewis' Catholic religion would foster dangerous ideals of government in Mr. Lewis in 1908, how can Pat now say Gov. Smith's Catholicism would be a wholesome change for the nation twenty years later? Has Rome changed?"

If Senator Vardaman's conduct was traitorous to the ideals of Jefferson Democracy in 1918, how can Pat now say that, that same conduct in Senator Joseph T. Robinson was so commendable as to now deserve a reward? Has Senator Robinson changed?

I don't believe Rome and Robinson have both changed in their ideals. I don't think the ideals of either are wholesome for America. I must conclude then that Pat has changed. He has left the ideals of Mississippians and gone off after the ideals of Senator Robinson, just as Senator Vardaman did and for which Mississippians retired him to private life forever.

I'm advised that Pat has been invited to dine with "Al" and "Joe" when they open up their restaurant in Washington. Pat doesn't know what kind of "Pie" he will get, nor whether it is to be eaten with knife, fork or spoon, but the boys say Pat isn't taking any chances on that, so he just provided himself with the whole outfit. That is one smart boy even if he is a little careless with the ideals of his people.

I'm reminded of the old German tailor in St. Louis. His wife died and his children moved off into other cities. He was lonely and got him a little dog for companionship. He was very much attached to the dog. He washed it with his own hand and talked to it like a child. He ate with it and slept with it. One day a relative, visiting him and noting the devotion, said, "Adolph, you lofs dat tog, don't you?" "Yes", he replied, "I lofs dat tog, I lofs dat tog mit all my heart. And you know I envies dat tog." "Envies de tog? Why? Ain't it you is goot to de tog?" "Yes, I is goot to de tog and he fares goot. But den some day, preddy soon, dat leetle tog will lie down and die, and den he is no more. He is gone. But me, I gotter die und go ter hell already, yet."

The Democratic Party will some day pretty soon die of alcoholic poison and radical ideals, but its leaders, I'm afraid, will have to die and go to hell already yet.

May my friend Pat repent before he follows them into oblivion. He is so young and so ambitious. Please deal gently with him.

Yours for American ideals,

—A Former Mississippian.

MEDITATIONS IN MARK

By J. L. Boyd

Mark 5:21-43. It has been said, and truly so, that Jesus in the fifth chapter of Mark is among the incurables. His trip across the sea of Galilee into the land of the Gadarenes, or Gerasenes, afforded him the opportunity of curing an incurable, the poor man possessed of a legion of demons. And now as he returns to the other side he encounters two other incurables, namely, the little daughter of Jairus and the woman with an issue of blood.

But the first thing that he encounters as he reaches the friendly shore is a "great multitude gathered around upon him". In other words, they had beat him to it. They were there when he got there. Perhaps, they had been there, many of them, since his going away to the other side, and were awaiting his return. At any rate, they were there when he landed, and compassed him about, and "he was along by the side of the sea". He was cooped in, and had to content himself with remaining by the sea side, teaching and healing and preaching. (His presence in the cities and towns with this demonstration, would have blocked traffic, you know.) And Jesus appreciated the crowds, and spent much of his time by the sea side where there was plenty of open space. In this "great multitude" (oklōs polus) was a man from the city (of Capernaum, no doubt), Jairus by name, who "comes to him and seeing him, falls down at his feet, and beseeches him with much entreaty, saying, 'My little daughter is at the extremity, at the point of death, in order that coming ye may lay the hands upon her, that she may be saved and live'". This expression of the ruler of the synagogue indicates that he is in great distress. His message and manner are so urgent that it is difficult to get his words. However, we read that Jesus, without question or hesitancy, went with him. Jesus is always touched with such entreaty, and will leave the waiting multitudes to go to an individual "in extremities". But as he goes along with the ruler of the synagogue, "a great multitude followed him, and they thronged him". He was literally jostled in the crowd, without elbow room. It was a jam, and Jesus in the midst of it.

It is while he is thus pressed on every side, and encompassed almost to suffocation, that some one touched him. The jostling and jamming of the crowd was enough to upset his nerves and tax his strength, but none of it had the effect upon him as this touch of hand. It was the touch of faith, and drew heavily on his virtue. We become a part of all we touch, and of every thing that touches us. And this is eminently true of Jesus when touched by the touch of faith. As we poor creatures are lifted toward him and our sins and sicknesses are healed, virtue emanates from him. And this proves to be the greatest tax upon his vitality. This touch of faith in this crowd that day was by a woman who had had an issue of blood for twelve years, who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse". Isn't this a sad commentary? Visualize, if you can, her going from one physician to another and being sent from this one to that one with a shrinking pocket-book and an increasing flow of blood! Then imagine her mental agony on account of a vanishing hope of ever being cured, besides the physical pains suffered of these many physicians! She had heard of this Healer who had been doing some wonderful things, and she came out to see him. For some reason she had faith that Jesus could heal her, but she did not have the temerity to face him with her troubles. Or was it that she could not possibly get to him for the press? The language indicates that she deliberately sought to come up from behind and touch him without his knowledge, saying: "If I touch but his garments, I shall be made whole." And touching, she was healed immediately. Implicit faith means immediate relief. She had come to the end of her quest for health, and, without

money and without price, had received what she had so long sought after. The cure was so instantaneous, and at such small cost—that of her faith—that she instinctively shrank back into the crowd, hoping, doubtless, not to be detected and be made a public example. This was a shrewd move on the part of this poor and pitiable woman, but the masterly way in which Jesus handled the situation is more remarkable. He said, "Who touched my garments?" Well, that is a funny question from the one that he is! Didn't he know who touched him? Or there being so many touching him, which touch was he asking about? The disciples sought to stop his search by saying: "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But this deterrant question did not stop his search, for it is said that "He looked around about (kept looking around about) to see her that had done this thing." And the woman, seeing his searching eyes, and realizing that eventually she would be detected "came and fell down before him, and told him all the truth." And how quieting it must have been to her distressed emotions when she heard his tender voice saying: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague". This meant that it would not come back again.

While he was yet speaking to the woman, there came word from the bedside of Jairus' daughter that she was dead already, and not to further bother the Lord. But Jesus overheard the word, said to the ruler of the synagogue not to fear, but to believe. He seemed to be over-anxious to get to this little girl, but the death angel reached her first. Now, beloved, it matters not when Jesus gets there; he can set things right, even if he is late. It is never too late for him. The only thing that will hinder him is our lack of faith. He took care, here, to keep Jairus' faith stimulated. If that would hold out, all would be well. Death is no more than fever with him, if our faith is right. At this juncture Jesus halted the multitude, and allowed none to follow him to the home of the synagogue ruler, save Peter, and James, and John. Perhaps he left the others of the Twelve to take care of the crowd, while he should go and dispel gloom from the home and hearts of these distressed folks. When he reached the home of Jairus, he found things just as at all places when a death occurred in a home—"a tumult, and many weeping and wailing greatly." Many of them were hired mourners, doubtless, and all this confusion was hard on the sensitive nerves of Jesus. He knew how much of it was real, and how much put-on. And he made demands of them thus, "Why make ye a tumult, and wail?" All this is unnecessary, for the girl is not dead, but sleepeth. When they heard him talking on this wise, they laughed at him. What did he know about it? He wasn't there when they laid her out on the cooling board! They knew better. They were sure she was dead. This was their business, and how is it that he was coming in to disrupt their regular routine? And they scorned him! Note that they could scorn as easily and readily as weep. One was as shallow as the other. But he put them all out! Now, what do you think of that? Such impertinence was brazen! He seemed to assume control of things around there! And to be very intimate with the family! For he took the father and mother of the child, and the three apostles above named, and entered the death chamber. How stolid and cold the atmosphere must have felt! And how tense the feeling of those accompanying this One, the enemy of death! What could they expect at this late hour? It is his first time to face this issue, and clasp the icy hands of one still in death's grip. But reaching the child, he took her by the hand and spoke to her, "Damsel, Arise." Would she? Could she? Indeed, she did, immediately, and walked. Well, who would have thought it! And just as we would have been, they "were amazed straightway with a great amazement." How dramatic it all was, and yet how real! But he charged them much

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

Reasons For Not Tithing

I wish to lay emphasis upon some objections that have been brought against the practice of tithing. In advance, however, I would make two statements concerning these objections: The first is that every objection brought against tithing in this day is an objection that would bear with equal force against tithing in any day. If it is a valid objection today, it would have been an equally valid objection for the same reason under the old dispensation. If these objections prove that it is wrong to require tithes now, they prove that God ought never to have ordained such a law. The second remark is that nearly all the objections to tithing (though not all) would be objections of equal force against the law of the Sabbath.

An Unanswerable Argument

1. The first objection to tithing is that it is so difficult to find out with accuracy what one's income is. I reply that, if there were no other advantage in the practice of tithing than the fact that it compels a man to find out what his income is, that of itself would commend it as a good practice. As stewards of God, have we a right not to know what our income is? We are beginning to recognize very generally that we are stewards of God in all that we possess. We own nothing in our own right as toward God. As toward our fellowmen, we have our property rights, but not toward God. The Bible tells us that "It is required in stewards that a man be found faithful." Have we any right as stewards of God to pass on from year to year without knowing how much of God's substance has been committed to our trust? What would you think, if you had a business and employed a man to conduct the business for you and, on the day of settlement, he had said, "I have no idea how much this business has made this year?" It is our duty to keep accounts, not only because we are stewards, but also for many other reasons, and if there were no other advantage in tithing, it would have the advantage of compelling us to keep accounts.

But is it impossible for us to ascertain what our income is? I have known people of a great variety of occupations to practice tithing: lawyers, physicians, ministers, public officials, merchants, bankers, farmers, teachers, clerks in stores, seamstresses, almost every sort of calling in life. The occupation of farming presents the greatest difficulties in reckoning one's income with accuracy. But successful farmers have told me that the questionnaires sent out by the Government for reckoning the income tax will enable even the farmer to arrive at a correct estimate of his income. It is, at least sufficiently accurate to satisfy an exacting Government, and, no doubt, sufficiently accurate for tithing for religious uses.

But the unanswerable argument to the objection now under consideration (that it is impossible to estimate the tithe accurately) has been given somewhat humorously in this way: If the case were reversed and God were to tell you that, if you would give a reasonably accurate statement of your income, He would add one-tenth to it; instead of taking one-tenth from it, you would have little difficulty in forming a satisfactory estimate of your income.

that no man should know this. Why so? Wouldn't he like for the world to know that he could cure the incurables? Yes, but not now. There was too much crowding him already. Greater popularity would be a hindrance, instead of a help. His ministry is hardly begun. And there is much to be done ere the secret is let out, which when it is known would hasten the end.

If the Tithe Is Unjust Now It Was Always Unjust

2. Another objection urged against the tithe is that it is unjust to the poor, because it requires the poor man to give the same proportion of his income that the rich man is required to give. In reply, I submit that it is no more unjust today than it was under the Old Testament Dispensation. There were poor people before the coming of Christ. The laws of Moses provided for them and they are mentioned in the Psalms and the prophets. Our Saviour spoke of the widow whose whole living was two mites. We are told of one whose only treasure was an alabaster box of ointment. Christ spoke of men whose earnings were only a penny a day, and He said, "The poor ye have always with you." So that there were poor people under the Mosaic Dispensation, and yet they were required to pay one-tenth. So if the tithe is unjust now, it was unjust at any time, and, if this objection proves anything, it proves that God ought never to have instituted a tithe law.

Again if the tithe law is unjust because it requires the same percentage of income from rich and poor alike, the same argument would prove that the Sabbath law is unjust, because it requires the rich and poor alike to give the same proportion of their time, one-seventh.

But you need not be uneasy about the poor nor so solicitous to protect them. They are not complaining of the tithe. I have known many a poor person to pay tithes and I have never known one of them to complain of hardness or injustice in it.

Influence of Tithing on Our Use of the Remaining Nine Tenths

3. Another objection urged against tithing is that it inculcates a wrong principle; that if you tell a man that one-tenth of his income is God's and nine-tenths belong to him, he will not feel under any obligation to use all of his property for God. I submit again that if this is a valid objection to the tithe today, it was an equally valid objection when Moses promulgated the law. It would prove that the tithe was not suitable in any age. Again, if this is a valid objection against tithing, it is an equally valid objection against the Sabbath day, because it would teach a man that, if he gave one day in seven to the Lord, there would be no restriction at all upon the way in which he would spend the other six days of the week. This reminds one of a conversation between a minister and a member of his church. The minister had preached upon the perseverance of the saints, and one of his members, approaching him at the close of the service, remarked, "If I believed what you preached and felt sure that I could never fall from a state of grace, I would sin all I chose to." The minister replied, "How much would a Christian choose to sin?" I may ask in a similar way, "If a man devotes one-tenth of his income to the Lord and one-seventh of his time to the Lord, in what way would he probably wish to spend the nine-tenths of his income and the six-sevenths of his time?" As a matter of fact, the one-tenth and one-seventh are given as a token of God's ownership of it all, and the man who in this way recognizes God's ownership will spend all his time and all his money with a sense of obligation to use both for the glory of God.

5. There is one more objection, that I must confess I cannot answer. It is the position of the man who has heard all these facts, and the Scriptures and the arguments, and meets all by saying, "But I don't look at it in that way," without giving a fact, a Scripture, or an argument in support of his position. I cannot answer that argument.—(A. M. Fraser in tract No. 26 by Layman Co.)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Enlarge

Dear sisters of our W. M. U.:

It seems to me that we have this year as our watchword a challenge that will stir us to do our best, "Enlarge", Oh! Sisters, if we could only get a faint idea of the greatness of our God under whose banner we are working, the Creator of the Universe. The Redeemer of every nation and individual on earth, all powerful, all wise, all ready to help—I say if we could only get a new vision of our Savior we would go far beyond it. Let us stop and quietly think of God, let us think on the needs, then let us bend ourselves to work.

We need six woman's missionary societies and four junior auxiliaries in each association in addition to those we now have to complete our quota of organizations and September has been chosen as the month to gain these organizations with "Enlarge" as the slogan for the month. Will not each superintendent bend an effort to see that her association has increased with an extra one to make up for someone who may fail? Then will not each president try to organize a junior auxiliary in her church or a neighbor church if her church has all the organizations? I feel that it will be harder to reach our aim in the number of organizations than in any part of our program. We need to work hard to enlarge during September.

Gratifying reports are coming in. One superintendent writes: "We have our new quota of new organizations now and are going to work for our aim in gifts". I know two societies that have already given one perfect Ruby, and they are each going to try to give another perfect Ruby before the year closes. Let us all, with hearts together, with loving fellowship, go forward in this great work for our Master. Let only the limit of our strength be the limit of our work in enlargement during this month and September.

Your sister in the work,
 Mrs. W. Y. Quisenberry.

District Conferences

We are living in strenuous times. Such times require all our energy of mind and body and soul to meet the emergencies.

Just now our Office Force is calling, together with each Vice-president, a conference in each District early in September. We are praying that results of these Conferences will be the meeting of present emergencies.

Word has been sent from the office and from all District Leaders to each associational leader to attend her own District Conference. Here is the itinerary: September 3rd, First District, Mrs. W. Y. Quisenberry, V. P. in W. M. U. Office, Jackson, Miss. September 4th, Fifth District, Mrs. E. N. Pack, V. P. in Hattiesburg, Fifth Avenue Church. September 5th, Sixth District, Mrs. I. L. Toler, V. P. in Brookhaven, Baptist Church. September 6th, Fourth District, Mrs. H. M. Broach, V. P. in Louisville, Baptist Church. September 7th, Third District, Mrs. J. W. Brown, V. P. in Tupelo, Baptist Church. September 12th, Second District, Mrs. F. M. Doughty, V. P. in Grenada, First Baptist Church.

State Missions during our week of prayer will

shortly claim our attention. Programs will be sent out early in September. The time set is October 1-5. In this issue and on this page we are giving you a letter from our Corresponding Secretary that we trust will be read to every society in the State.

We feel sure each President will read or have read the communication from Mrs. Quisenberry on the Page this week. Beloved, let us heed her call; let us each one grasp the opportunity to go out and help somebody else between now and October 1st. Who will send in the first answer to this call in the shape of a new organization?

Attention Superintendents: Be sure and return to this office that blank your secretary mailed to you recently. Be sure and fill it out as completely as you can. This is urgent.

Jackson, Miss.,
 Aug. 10, 1928.

To the Baptist Missionary Societies
 of Mississippi:

Arrested growth and development constitute our most serious State Mission problem. This implies possibility of continued growth and development. The arrest is discouraging, but the possibility of growth is encouraging. It remains for us to effect a release in order that progress may continue.

What has caused the arrest? Not the character of the work being done; not the character of the workers; not the message which we are giving—none of these has caused the arrest. The character of the work has received highest praise. Our workers are trained for their lines. They are consecrated to the Cause. The message preached and taught bears fruit in all fields. No place has proven to be unfruitful. The cause of arrested growth is due then to a limitation of laborers in the vineyard. This limitation is due to a decrease in financial support. The decrease in financial support is due to—???

The unconquered territory within our State—three-sevenths of our population unconverted, dozens of churches pastorless and without houses of worship; and scores of high schools with no Baptist church near by; hundreds of families not within reach of churches—should constitute sufficient appeal for adequate support. Couple these conditions with the response which our message receives and then ask if it is the part of wisdom to require our State Mission Board to cut its appropriations from \$130,000.00 a year to \$70,000.00. This has been done within the past six years. The State Mission percentage has been cut from 19 per cent during the highest peak of the 75 Million Campaign to 16 per cent at present. No wonder other causes are suffering. Our State Mission work is fundamental. To reach the uttermost parts of the earth, we must make all parts of our State productive of spiritual harvests; then the whole kingdom program will be financed.

While this arrested growth is primarily a State Mission problem, it comes to be a world-wide problem. When you arrest State Mission work, you stanch the fountain from which come the living waters for the thirsty unto the ends of the earth. In the interest of every other cause dear

to us, we beseech you to help us to release State Mission work from the thrall of poverty. State Missions is the vine; the other causes are the dependent branches.

The call of hunger and nakedness always appeals to us. We respond with food and clothing. We should. But we should learn the economy of supplying more spiritual food and thereby remove the cause of famines. There are too many physical famines—due to a lack of spiritual food. We are treating diseases when we should do more vaccination.

If the Societies accept the goal set by the office of your Corresponding Secretary, Miss Lackey, there is little doubt but what it will be reached. This will stimulate interest in the church and enable us to make the one-third increase agreed upon by the last State Convention. Besides, normal growth and development will be restored.

Your Co-laborer,
 R. B. Gunter,
 Cor. Sec'y.

RUBY ANNIVERSARY SONG

(Tune, America.)

There rings a clarion clear
 To each this Ruby year;
 Answer the call!
 Let none refuse to bring,
 Their choicest offering,
 Anointing Christ as King,
 And Lord of all.

Let every heart acclaim,
 God's majesty and name,
 This wide world through;
 O'er all the mountain side,
 In dale and vineyard wide,
 See the fields white abide,
 The laborers few.

Four thousand rubies rare,
 We'll give in love and prayer,
 This Ruby Year;
 To Him who freely gave,
 His life our souls to save,
 From Death's eternal grave,—
 From every fear.

Miss Sallie Boren,
 Hermanville, Miss.

Friends of Rev. and Mrs. D. W. Nix, of Columbia, will be glad to know that they are leaving in August for Fort Worth, Texas, where they will enter school at the Baptist Theological Seminary.

Dr. D. M. Nelson resigned as acting Secretary of the Education Commission at a called meeting last week. For a year or more he has given only part of his time to this work, being head of the Department of Physics in Mississippi College. But for several years he gave all his time to the work of the Education Commission. He stirred the hearts of the people all over the state in his eloquent pleas for increased interest in Christian Education. He was instrumental in introducing better methods of finance in all our colleges; and during his period of service the colleges have been standardized, better equipped and about half a million dollars added to their endowment.

The Baptist Record

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R. B. GUNTER Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Slate Springs

This little village nestles among
the vine-clad hills of South Calhoun
County. It is one of the older of
the towns of that good county. It
is unlimited in territory so the popu-
lation can not so much as be ap-
proximated. Judging from the size
of the congregations attending
church it must have a large popula-
tion.

The revival meeting began at old
Bethany Baptist Church, located in
this town, the second Sunday in Au-
gust. This writer had the happy
privilege of doing the preaching in
the meeting, assisting the much
loved pastor, Rev. J. B. Middleton.
The house was well filled at each
day service and largely overflowed
at night. Those people go to church
in that town and community.

The meeting closed Friday night
with 8 splendid young people to be
baptized Saturday by the pastor and
one was restored. It was considered
a good meeting, or at least the mem-
bers expressed themselves that way
and this poor man enjoyed every
minute of his stay in the commu-
nity. The church extended an in-
vitation for the writer to assist in
the meeting again next year. The
Lord being willing nothing will
please him better.

Pastor Middleton serves eight
churches in that part of the state
and is doing a great work. He was
reared in these parts and his people
love him and his splendid family
dearly. Their baby boy, J. B. Jr.,
was real sick when the meeting
closed and all were sad.

Bro. Middleton is pastor of nine
ordained preachers on his work, five
of whom are members of Bethany,
as follows: J. J. McPhail, age 80;
E. E. Lunsford, Wm. Bridges, Sid-
ney Carter and Pastor Middleton.
The church has a membership of
more than 200. Some of the finest
folk are among them—all seem to be
excellent. We had one of the finest
booster choirs ever, a large number
of the nicest little boys and girls

The Orphanage Signal

A Suggestion in Regard to the Thanksgiving Cars

While your Associations are meet-
ing it will be a fine thing to organize
your Association to send from your
churches the largest supply you have
ever sent to the Orphanage. What-
ever you can use at your home, of
course we can use here, and by each
Association being organized with a
committee in each church to look
after the donations from that church
will mean a large donation from
every section of the state. Last
year the Lauderdale County Asso-
ciation sent more than one-half of
what all the other Associations sent,
because they were organized.

There isn't any reason why our
Orphanage should be a great prob-
lem, if every one of us would do our

anywhere. We had a big time sing-
ing "I Shall Not Be Moved" and
many others.

This church is talking of going to
half-time services next year. It is
plenty able and it is needed. Glad
to have gone that way. Blessings
on the pastor and his people.

Notes and Comments

Pastor Sidney Carter was in a
good meeting at Bentley, Calhoun
County, last week.

Rev. C. T. Schmitz was assisted in
his revival meeting at Pleasant
Grove, near Coffeeville, last week by
Rev. J. M. Hendrix. A number re-
ported for baptism.

Dr. R. A. Kimbrough assisted Pas-
tor L. E. Roane in a splendid meet-
ing at Pilgrim Rest, Yalobusha
County, last week.

Rev. J. E. McCraw reports as fol-
lows: "I am with Rev. L. M. Phil-
lips at Rocky Hill this week; five
additions already. The meeting at
Oakland, Newton County, was a suc-
cess; 18 additions for baptism,
church greatly revived." The writer
is assisting Pastor McCraw at De-
catur this week.

The revival is set to begin at Oak-
land, Yalobusha County, the fourth
Sunday in August. The pastor is
to do the preaching.

HOSPITAL REPORTS

Persons preparing reports on Hos-
pitals for the Mississippi Associa-
tions will want the facts as to the
Baptist Memorial Hospital, in which
Mississippi Baptists are one-third
owners.

The facts needed will be promptly
sent on request.

M. D. Jeffries, Pastor,
Bap. Mem. Hospital,
Memphis, Tenn.

REVIVAL AT LINWOOD

On August the fourth we begin
our revival at Linwood.

Brother S. J. Rhodes, of Neshoba

part. Of course, this is simply a
suggestion and yet being on the
fighting line myself, I feel that I can
see some point that will be beneficial
to a successful drive.

Our Needs

We need at present, night gowns
for the girls, night shirts for the
boys, overalls for the boys of all
ages from 6 to 18 years, combina-
tions for little girls from 2 to 5
years of age, suits for the little boys
from 2 to 5 years of age. Night
gowns for the babies from 2 to 5
years. Work shirts for the boys,
sizes 12 to 15. Belts for the boys,
shirts and trousers for Sunday wear
for boys from 5 to 10 years of age.

—By B. E. Massey,
Supt. Miss., Baptist Orphanage.

County, did the preaching, and
young brother Daniels, of Florida,
now working in Neshoba, led the
singing and led it in a great way.

Brother Rhodes seemed at his
best, and did as fine preaching as
the writer ever heard.

The worshipping in song added
much to the success of the meeting.
As a result the church was great-
ly toned up and 28 members added.

At the close of the meeting the
members of the church went on re-
cord inviting Brother Rhodes and
Brother Daniels back another year
and they accepted, providing it
was God's will for them to come.

The church is delighted with the
meeting.

—A member.

TWO MEETINGS

We recently had a good meeting
in Mississippi. One of them at Pe-
oria. There were twenty four addi-
tions there. Twenty two of them for
baptism. The other place was at
New Providence, Mississippi. There
we had only two additions, but the
church was strengthened and placed
on a higher plain of living.

Brother W. I. Allen was the good
pastor at both places. He is doing
good work on each field. That made
six meetings we have had the privi-
lege of working in with him. He
loves the Lord and loves lost souls,
therefore, the Lord can use him.

Sincerely yours,
Evangelist J. W. Hickerson.

NEW SALEM

Kosciusko Association

Beginning August 5, New Salem
Church enjoyed a five days' meeting
which was a success in several re-
spects, although there were no con-
versions so far as we know.

Brother A. L. Morgan, of Drew,
Mississippi, had charge of the song
service. He is a good singer and a
man of strong faith and deep con-
victions.

The last morning service was de-
voted to church work. The subject
for the hour was The Functions of
the Church. One man was restored
to the fellowship of the church.

A movement was started for re-

pairing the church.

The last sermon was preached to
the young people, "Saving a life,
Building a character, and Preserving
Purity".

In this service there was a great-
er response than in all other ser-
vices.

The young people crowded around
the pastor to thank him for the in-
struction and advice, and to pledge
themselves to live a pure, conse-
crated life.

Brethren, help me pray for them.

—Pastor C. F. Anglin,
French Camp, Mississippi.

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THE 1927 AND 1928 HANDBOOK

By E. P. Alldredge

After a month's unnecessary delay, the 1927 and 1928 issue of the Southern Baptist Handbook has finally come from the press. It is by far the largest Handbook which we have yet published. For, as the title indicates, it is two years in one. Part I comprises a survey of "Ten Years of Southern Baptist Work" and contains chapters covering every feature of Southern Baptist activity. Part II, which we call the "Book of Numbers," contains (1) a detailed survey and exhibit of Southern Baptist work in 1927, (2) the directories of the Southern Baptist Convention and the various State Conventions.

Unless we have misjudged our own efforts, we have packed more information into this Handbook than has been incorporated in any one volume dealing with the life and work of Southern Baptists. And the information given covers every phase of our denominational work, so that pastors and others desiring to do so can readily use this Handbook as a mission study book, notwithstanding the fact that it is prepared mainly as a book of reference.

We wish to thank, most heartily, all those who furnished surveys or historical sketches, covering certain features of Southern Baptist work. These were found to be invaluable and will doubtless be appreciated by all those who read the Handbook. It is too much to hope that we have not made some mistakes in handling the myriads of multifarious facts contained in this Handbook; but we hope that few slips or errors of any weight will mar the sincere and strenuous efforts which we have put forth in order to offer Southern Baptists the most informing Handbook of facts ever published. The price will be the same as heretofore—\$1.00 for the leatherette binding and 60c for the paper binding. Order from your own State Baptist Book Store or from the Baptist Sunday School Board, Nashville, Tenn.

FINE FOR FERNWOOD

Bro. Harry L. Carter, pastor of the Central Baptist Church of McComb, and Bro. Bennett Boyd, also of McComb, have just closed a ten day revival meeting for us here at the Fernwood Baptist Church. On Tuesday night, the last night of the meeting, Brethren B. E. Simmons and N. B. Williams were ordained as deacons. Bro. Harry Carter preached the ordination sermon and Bro. J. R. Carter, former superintendent of the Baptist Orphanage, delivered the charge. At the close of the ordination service, the pastor baptized eighteen who were won to Christ in the meeting.

Bro. Carter brought us clear, forceful, and scriptural messages each evening, and he endeared himself to both pastor and people by his whole-hearted, consecrated personality and service. The effects of his preaching resulted not only in twenty additions, but in lasting revival in the hearts of the members. Bro. Bennett Boyd led the singing, and

he certainly is a genius in the art of getting people to sing. His part was of inestimable value in the success of the meeting.

Since January, the Fernwood Church has had thirty-three additions, has put The Baptist Record in every home, and now it has a Sunday School that has attained eight of the ten points on the Standard of Excellence, with an enrollment of 126. The church is now planning to adopt the unified budget system of finances. The Senior B. Y. P. U. is getting along nicely and promises greater things in the future.

Our hopes are bright for greater things in the work of this splendid group of the Lord's called-out ones.

Yours in His service,

—Henry C. Price,

Pastor, Fernwood Baptist Church.

GOOD NEWS FROM COLUMBUS

We closed last Sunday our fourth tent meeting, (40 days and nights), in Lowndes County with the following total results: 92 additions to the church; 66 professions of faith; church organized at new town, Kolola Springs on Frisco Railroad, with 33 members. A good corner lot donated by the development company on which to erect a Baptist church, with \$250.00 voluntarily pledged on new building when and if we see fit to build.

Other indirect tangible results coming from these meetings are seen in increased interest and attendance upon Sunday School and B. Y. P. U. work in our church during these hot Summer months. We had more than fifty new members to come into our Sunday School during the month of July, and our B. Y. P. U.'s have more than doubled in their attendance. The splendid work of Bro. H. M. Pippin, our new Educational Secretary, is largely responsible for that.

I am in a meeting now in Utica.

Yours sincerely,

—J. D. Franks.

AGAINST WICKED RULERS

I am writing you a few lines to let you know that I appreciate the courageous stand you are taking for the cause of truth and righteousness in this hour when such a stand is so sorely needed. I have always enjoyed your writings and loved you as a fellow-worker in God's Kingdom work, but I am made to admire you still more now.

Paul, who stood for Christ and righteousness under all conditions, said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil".

Certainly in this hour we need the whole armor of God. God tells us that, "when the righteous are in authority, the people rejoice, but when the wicked bare rule the people mourn".

Certainly a man who drinks whiskey, and wants to bring whiskey back with all of its crime and tears, is wicked, and to place such a man in authority at the head of this government would certainly mean that the people would be made to mourn.

The devil's device in this hour is

to try to shut the preachers' mouths and the denominational paper, under the guise that preachers should keep out of politics. It's the old cry, "Let us alone". I have always voted the Democratic ticket, but when the party, of which I have been a member for twenty-five years, turns its back on the principles for which it has stood down through the years and nominates a whiskey-barrel for President, and asks me to help roll it into the White House, that's where I draw the line.

If that is being a "traitor", then they can brand me as the biggest traitor since Benedict Arnold.

No, you are running a religious paper, but it would not be a religious paper, if you as editor did not make a stand for Christ and righteousness.

I just wanted you to know that I am with you.

What we do, must be done now. It will be too late after November.

God bless and keep you.

—R. R. Jones.

A GOOD MEETING

Our meeting at Bethel, Copiah County, began Saturday before the first Sunday and ran through to Friday. Had a great revival, and 17 received in the church, 12 for baptism and 5 by letter.

Bro. Owen Williams of Utica, Miss., did the preaching to not only the satisfaction of the church but to those who were not members of the church. He is a great preacher.

We are in much better shape to do the Lord's work and will begin at once to build the annex to our church that we proposed some time ago.

Bethel is one of the best churches

that we have ever served. They believe in moving. Five years ago we began with this church and they were a one-fourth time church, paying the pastor \$250, and now they are one-half time and paying \$600 and more.

The Lord's blessing on the Record and its readers.

Yours in the work,

—Jas. A. Chapman.

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"The yellow can with the black band"

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Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

if you spray



FLIT

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

You will see that our money for the B. B. I. girl, Miss Andrews, is growing larger every week. I thank every one who is sending a gift, and believe there will be a blessing in it, not only for our Girl, but for you. Let me especially thank the Sunbeams who are coming so often with their good contributions. We are grateful to them and to their dear Leaders. And to every child, large or small, we are grateful. Some of you will be going to school when you read this, but you will find time, I hope, to write us. Here is our Bible verse: Children, obey your parents in the Lord, for this is right. Eph. 6:1. With love,

Mrs. Lipsey.

B. B. I. GIRL

Brought forward	\$ 82.45
Verna Mae Byrd	.10
Louise Roberts	1.00
Tommie Loyd Hodges	.10
Imogene Ross	.20
Olga Marjorie Halbert	.50
Dorothy and Maxie Lee	.30
Anda Mae Cultz	.05
Mary Evelyn Shelton	.50
The Earnest Workers, Sunbeams of Kosciusko, by Dallis Sanders, Sec.	5.00

ORPHANAGE

Brought forward	\$168.56
Sunbeams of Union, Mrs. J. H. Shelton, Leader	2.50
Agnes Kersh	.10
Elinor Leggett	1.00
	\$172.16

Stephenson, Miss., June 30, 1928.

Dear Mrs. Lipsey:

I belong to the Sunbeam Band and enjoy going to the meetings. My little brother, Tommy, is a member too. Our leader, Mrs. Ainsworth, asked me to write you and send the money for the Orphanage from our Band. I am enclosing \$1.50. I hope to see my letter in print, and then I will write again sometime.

Virginia Richardson.

I remember when you were at my house five years ago, Virginia, when we had a wedding. You were not very big. When are you all coming again? I'm so much obliged to you and the other Sunbeams for this contribution.

Coffeerville, Miss., July 18, 1928.

Dear Mrs. Lipsey:

My Aunt takes The Baptist Record and I have been reading it since there has been a children's page. I read what Mrs. Lipsey, Jr. wrote and wish she would write often. It must be like Fairyland to be in England where our forefathers came from and where kings and queens used to rule the land. My name is Sue too. My little sister, Judith Lynn, wrote to the page awhile back. Perhaps some of you remember her. I am 13 years old. My birthday is March 1. If some of your page friends care to write, I'd love for you to. Enclosed find my 10c for the B.B.I. girl. Mrs. Lipsey, please tell us something about the B.B.I. girl.

A want-to-be member,

Maggie Sue Vickery.

I am telling you something about her today, Maggie Sue. I know you enjoyed Miss Sue's letter to the children. Thank you for the money.

Meridian, Miss., June 9, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years old, with one sister and two brothers. I am in the seventh grade at school, and I go to S. S. every Sunday. I also attend the Vacation Bible School every morning but Saturday and

Sunday. I am sending 25c toward the \$100 you are trying to raise.

Yours Truly,

Annie Lowry.

And we raised it, didn't we, Annie? We are grateful for your help. That's the way we did it, everybody helped.

Newton, Miss.

Dear Mrs. Lipsey:

I am a girl 12 years old. My Mother and Daddy take The Baptist Record and I like The Children's Circle best of all. I go to S. S. and church every Sunday and BYPU also. Mrs. T. W. Green is our leader, and I like her just fine. Our S. S. teachers are giving out envelopes for offering to the Orphanage, so I am sending 25c to help make the \$100. With best wishes,

Mildred Crosby.

Thank you so much, Mildred. You must help us now with Miss Gladys' scholarship, the B. B. I. Girl.

Wesson, Miss.

Dear Mrs. Lipsey:

We take The Baptist Record, and I sure do enjoy reading The Children's Circle. I am 9 years old. My birthday is Sept. 23. I go to S. S. at Zion Hill, and I read the Daily Bible Reading every day. I am sending 10c to the B. B. I. girl.

Lovingly yours,

Velma Lee Allen.

I've waited so long to get you in, Velma Lee, that you are almost 10 years old! You must excuse me this time. Thank you for the gift.

Union, Miss., 6-25-28.

Dear Mrs. Lipsey:

We are sending \$1.50 for the Orphanage. We want to get on the Honor Roll, so we collected a little in our S. S. Class. Please remember us in your prayers.

Junior S. S. Class,

New Ireland Church,

Mrs. O. C. Barham, Teacher.

We are proud to put so many, a whole class, on our Honor Roll. We hope you will pray for us, Mrs. Barham, and we thank you.

Hazlehurst, Miss., June 24, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I go to S. S. every Sunday. My S. S. teacher's name is Mrs. Bessie McManus. She is a good one. I am the only child and you know I get a whole lot of petting. Both my grandfathers are dead and one grandmother. I hope to see this in print, for I want to surprise Mother and Daddy. I have one crippled hand, I am left-handed. I have been reading the Circle. I am sending 10c for the orphans.

Your little new friend,

Charlotte Beasley.

P.S. Answer my letter at Shady Grove, Miss.

Do you know any left-handed people in the Bible, Charlotte? There are some in there. Read about them in Judges 3:5 and Judges 20:16. Thank you for the money, and write again.

Pittsboro, Miss., June 21, 1928.

Dear Mrs. Lipsey:

We want to belong to The Children's Circle. My Mother takes The Baptist Record and the first thing I look for when we get the paper is the Orphanage Signal and read it. Wish we were able to give every needful thing. We are sending \$2.00 to help on the June drive. I am a farm girl. Maude and myself do the hoeing and Theron plows. Papa keeps store and Mamma does the house work and raises ducks and chickens, and it keeps us all very busy, but busy folks are not so apt to get into mischief as idle people

are.

Alice, Maude & Theron Johnson. You are surely right about that, Alice. Your names with your contribution, (such a good one), were published in the Record of July 5th. You must have missed that paper when you wrote the second time, but I found it there right straight. Thank you so much.

Brooksville, Miss., June 24, 1928.

Dear Mrs. Lipsey:

I am a boy 7 years old. I have the best Grandmother in the world. She gave me a whole dollar to send to you for the orphans' building.

Your friend,

David Madison.

That's a fine sign of a good grandmother, David. Some day I'm going to make a list of all the grandmothers who belong to our Circle. Thank you both so much.

Oakland, Miss., June 26, 1928.

Dear Mrs. Lipsey:

The members of our Junior and Primary S. S. Classes are sending \$1.00 for the B. B. I. girl.

Your friends,

Helen Womble	\$.30
Eleanor McCorkle	.15
Louise Milam	.10
James Quinton	.10
Bessie Lynn Haynes	.10
Allen Haynes	.05
Lucille Haynes	.10
George Quinton	.10

Thank you so much, dear children. Eight new Honor Members! We are so glad to have you, and grateful for your help.

Ingleside, Miss., July 3, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I have a Mother and Father. My Mother takes The Baptist Record. I enjoy reading the children's page best of all. I go to S. S. when I can. I am in the sixth grade. I would like to join The Children's Circle. I am sending 10c for the little orphans.

A new member—Lorraine Wood. P.S. Please put my letter in print, for I want to surprise my Mother and Father.

Aren't you right far along for your age, Lorraine, in the 6th grade? Your ten cents makes you an Honor Member of our Circle.

Lemon, Miss., July 19, 1928.

Dear Mrs. Lipsey:

I am a little boy 10 years old. Will you permit me into your Circle, for I am quite sure it is a happy one. My Mother takes The Baptist Record, and I enjoy reading the many good and interesting letters. I go to S. S. every Sunday, and like S. S. best of all. I enjoy studying S. S. lessons. It is a pleasure to me to read good Bible stories. I am sending 15c for the B. B. I. girl, will not stay very long this time, and if my letter is printed I will come again. With much love,

Your new friend,

James Prentiss Husband.

I am glad to welcome you into our Circle, James. Your name is a familiar one, for I have a James of my own. We are grateful for the gift. You must come again.

Neshoba, Miss., June 27, 1928.

Dear Mrs. Lipsey:

We have just had a very interesting program in our Sunbeam Band about the people in Africa. We are sending you \$1.75 for our Band for the B. B. I. girl. We have already sent \$2.00. Hope we may send more soon from Neshoba Sunbeam Band.

By, Helen Vance.

We thank our Neshoba Sunbeams for remembering us again. This is a great help for our big Girl who will soon be going to the Baptist Bible Institute. Come again, Helen.

Sandersville, Miss., July 14, 1928.

Dear Mrs. Lipsey:

Everyone thinks I am too little to write to The Children's Circle—I am 3 years old—but sister says

I am not. I want to send you this nickle for the B. B. I. girl. I am Mamma's baby, and I can sing and count. My papa doesn't know I'm going to write. Billie and Annette are my sisters, and we hope to see our letters in the Record.

Your little friend,—Aileen Smith.

Well, I certainly don't think you are too little, Aileen, and I'm glad sister didn't think so. A girl who can sing and count will soon be learning the capitals of our States—Mississippi, Jackson, you know. Ask Mother to teach them to you. I'm obliged for the B. B. I. nickle.

Sandersville, Miss., July 14, 1929.

Dear Mrs. Lipsey:

I am a little girl almost 6 years old, and I am going to school next year. All my friends call me Billie. My Father is our pastor here, and we go to church and S. S. Annette is my sister and she is teaching me how to act at school. Here is my dime for the B. B. I. girl. Lots of love, from, Your little friend,

Laverne Smith.

Annette has a big job, Billie, hasn't she? Has she told you how you must hold up your hand when you want to speak? And how to march out in line when school is out? And never to throw paper balls? Thank you for the money.

Sandersville, Miss., July 14, 1929.

Dear Mrs. Lipsey:

I am a little girl 7 years old, and I am in the third grade. I enjoy reading The Children's Circle and I want to become a member. I am enclosing 10c for the B. B. I. girl. I go to S. S. and Miss Mabel Mitchell is my teacher. We all love her so much. Your little friend,

Annette Smith.

Thank you for the money, and when we put it with Aileen's and Billie's, we have 25c cents.

Carthage, Miss.

Dear Mrs. Lipsey:

I'm a little girl 4 years old. I have a little brother 2. He is so sweet. His name is Henry Clyde. We play together all the time. I help Mother in the house lots. I dry the dishes for her at noon. Henry Clyde isn't large enough yet to help her. I have 10 little chickens. Mother said when they get a little larger she would buy them from me, and then I'll have a contribution to send you. I have a real good Daddy. He and Mother read The Children's Circle to me every week. I sure do enjoy it, too. Well, I'll close this. Will write again soon if I see this in print.

Lucille Vaughn.

You certainly must write again, Lucille, and I am anxious to hear from those ten little chickens, and whether they have grown to be big. Henry Clyde will soon be big enough to help with the home work, if he sees you doing it, I think.

Ripley, Miss., R. 1, June 25, 1928.

Dear Mrs. Lipsey:

I've been reading the children's page ever since you started it, but this is my first time to write. I am 11 years old. Will take the seventh grade in school next year. I like to go to school and enjoy outdoor games. My Daddy is a teacher and we have just recently moved here from Alva (Montgomery County) to Buena Vista (Tippah County). I have one brother, 5 years old. His name is Billy Jones Skelton. I am sending 50c for the Orphans, and Billy is sending 10c for them, also Mother is sending \$1.00. I earned my money cutting stove wood and Billy earned his carrying the wood in the house for Mother. I enjoy going to S. S. Daddy is our Supt., and Mother is teacher for the Adult class. Mrs. Witt is my teacher.

Your new friend,

James Roger Skelton.

This is an interesting letter, James, all about school and moving and stove wood. I am always glad to hear how my children make their money. So much obliged to you and Billy and Mother.

Sunday School Department

SUNDAY SCHOOL LESSON

August 26, 1928

Paul in a Roman Prison,
Acts 16:16-40

(From Points for Emphasis by H.
C. Moore)

Golden Text—Rejoice in the Lord
always: again I will say, Rejoice.
Philippians 4:4.

1. Working for Jesus, Paul and Silas were opposed by the slave owners, hounded by the mob, scourged by the praetors without trial, thrust into prison, and tortured in the stocks. When the evil spirit was cast out of the soothsaying damsel, her owners, realizing their gains were gone, determined revenge. Hence, stirring up a mob, they seized and dragged Paul and Silas before the city authorities, accused them of being troublesome Jews teaching unlawful customs among the Romans, and had the satisfaction of seeing them unmercifully whipped by the lictors without the formality of a trial, and roughly cast into prison, where they were confined in the miasmatic inner cell with the additional and needless indignity and torture of having their feet made fast in the stocks.

2. Worshipping through Jesus, the prisoners experienced a season of prayer, praise and power. Though rudely scourged and shut in a stenchful dungeon with their wounds undressed and their wrenched legs in the torturing stocks, Paul and Silas were not dejected. They prayed so fervently and effectually that their prayers rose to and burst forth in trusting, joyous song, the other prisoners. Then came the miraculous earthquake, moving the prison foundations, throwing open every door of the building and shaking the shackles from the person of every prisoner.

3. Winning to Christ, Paul and Silas witnessed the conversion of the jailor and his household, baptized them at once, and enjoyed their hospitality. Aroused from slumber and seeing the prison doors all open, the jailor drew his sword to kill him-

self since he knew his life would be forfeited by the escape of the prisoners intrusted to his keeping. But Paul prevented the jailor's suicide by declaring every prisoner in his place. Then came the transition from mental alarm to spiritual alarm and spiritual conviction. The man who was on the verge of self murder was now seeking salvation. The jailor called for a light, sprang into the prison, fell trembling before the missionaries, brought them out from the inner cell to the prison court, and inquired what he must do to be saved. The answer of Paul and Silas to his awakened, inquiring soul is a classic and a model. And they at once followed up the terse requirement of faith in Christ by explaining further the word of the Lord to the entire household. That they all believed in Christ is evident; for they washed and mollified the stripes made by the cruel scourge, they were immediately baptized in the prison pool or nearby river, they brought the missionaries into their own personal apartments where food was served them, and they experienced the joy of faith and service.

RIGHT YOU ARE!

I am so proud of OUR paper! I am thankful we have an editor who is not afraid to "come out in the open" and tell us "what a mess we are in".

Our paper just gets better and better! The copies of July 19 and 26 have instruction enough to satisfy any honest, inquiring mind as to how he or she ought to vote in November on the President question.

Many are saying much about not "bolting the ticket". Yes, it will be bolted and the Houston Convention is wholly responsible for it. They tried to cram a wet nominee down our conscientious throats and that in the face of and in spite of the numerous warnings against it. And now Mr. Blank wants to kick because our noble paper takes an "open" stand against such conduct.

By the way, I guess he understands now what sort of a paper you propose to edit, Brother Lipsey. If he is not satisfied, I'd not try any further to satisfy him.

I fully agree with the stand taken by Drs. Lovelace, Lawrence, Mullins, Allen and others on the proposition we are in and that is should be a turning point to the Democratic party leaders, teaching them never to defy the expressed wishes of the people again. As Dr. Lawrence said, let us save the Democratic party by the way we vote in November. So mote it be.

—J. L. Williams, Enterprise, Miss.

Brothers Bryan Simmons and Lowrey Compere came to us on the fifth Sunday in July and labored fervently and earnestly in the face of many difficulties. Through some delay in transportation the tent was a week late and we had to use the church building until it came. The building, however, would not hold the crowds at night so the meetings were held in the open until the tent came.

Brother Simmons taught the book of Philippians for the first week in the morning services and Second Timothy the second week. He also carried a class through the Bible section of the Sunday School Manual in the afternoon. His great preaching and teaching proved great blessings and will bear fruit in the days to come.

Brother Compere proved a great asset to the work. He surely sings the Gospel with telling effect. Through his devotion and consecration he won his way to the hearts of young and old.

These brethren are well prepared for their work and delight to do the Lord's will. They lengthen the cords and strengthen the stakes of the church and denominational life.

May the Lord's blessings rest upon

them and upon their labors.

—Yours in Christ,
C. C. Perry.

OLD MEN'S HOME

The Old Men's Home wishes to express their many thanks to Mr. Charlie Fuller for the five tons of coal that he has been so gracious in giving us for the last two weeks. Brannon Coal Company delivered it. Then we wish to thank everyone who has helped in any way to make the Home a success, for it has been through your help that we have an Old Men's Home here.

In the last three years the Lord has blessed this Home wonderfully. We have taken in 72 old men and had three conversions in the Home.

In this Home God shows them the wonderful way he cares for them through the good people, and that they can have the Gospel preached to them in these prayer meetings twice a week and preaching on Sunday afternoons, they still have a chance to know Jesus.

We thank all the good people for their cooperation in helping make this Home what it is now. And we trust the Lord will use you in carrying on the needs that are now here, before us. We are praying that you may open your hearts in a larger way, as we have many appeals from others to be taken in before the winter sets in.

We need money in a large way and hope some will respond to this urgent appeal.

—W. G. Francis, Supt.

"Jimmy," said a mother to her quick-tempered small boy, "you must not grow angry and say naughty things. You should always give a soft answer."

When his little brother provoked him an hour later, Jimmy clenched his little fist and said, "Mush."—The New Guide.

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EDGAR Y. MULLINS, D.D., LL.D., Pres.
"The Beeches", Louisville, Ky.

Mississippi College

The regular college session for 1928-29 opens September 12, 1928.

In making the important decision as to the best college to attend, we would like for every boy who is interested and his parents to come and look over our campus, meet members of the faculty, and get first hand information as to the many advantages students have here.

If inconvenient to visit the College, please write for full information and views of the campus.

Mississippi College has trained, educated and developed young men for 102 years. Today we have an exceptionally strong faculty, superior buildings and equipment, wholesome school spirit and indications of the largest enrollment in our history.

A member of the Southern Association and American Association of Colleges.

Clinton, Miss.

J. W. Provine, Ph.D.,
President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The Intermediate B. Y. P. U.-ers of Overt are a lively and enterprising bunch, although they have not reached the Standard of Excellence yet. They have just completed a study of the Intermediate B. Y. P. U. Manual, the course being taught by their Leader, Miss Vera Boutwell. Of the sixteen members enrolled, fourteen of them took the course and passed the examination. They were very happy when, on last Sunday night, their pastor, L. H. Harper, delivered diplomas to these girls and boys: Garland Hilton, Raymond Swartzfager, Willie B. Hilton, Elsie Moser, Emele Jones, Ella Murray, Ford Milner, Philip Swartzfager, Otha Hilton, Perry Lou Milner, Hazel McLemore, Froney Nicholson, Hosmer Brezeale, Homa Carpenter.

Hinds-Warren Associational District Rally Held at Raymond

The Young People of the two counties met Sunday afternoon of August 12 at Raymond for a District Two rally. The entire afternoon was devoted to B. Y. P. U. work. An interesting program was enjoyed by the entire delegation of approximately 150 young people from churches throughout the Association. The church leading in attendance was Davis Memorial Baptist, with a delegation of 41.

This was the first meeting since they were organized about two months ago, and they adopted as a regular time of meeting the first second Sunday in each quarter. Of course their Associational Convention will be arranged for otherwise.

We are glad to note the interest on the part of the Young People in this Association and appreciate the consecrated efforts of the officers in charge.

The Intermediate B. Y. P. U. of the Fifteenth Avenue Baptist Church of Meridian, with Mrs. M. W. Stone as Leader, reports that it is now 100% in study course.

The Leake County B. Y. P. U. Association reports, through its secretary, Miss Zadeen Walton, that its associational meeting was mighty fine. Mr. Hendricks of Lena delivered a welcome, Rev. G. W. Nutt conducted the devotional hour, several demonstrations by the various B. Y. P. U.'s in the county were given, Mr. Paul King of Jackson spoke, Rev. Carey Vinzant of Forest spoke on "The B. Y. P. U. and Its Place in the Church", and Mr. Charley Williams of Thomastown told the story of "The B. Y. P. U. Ford" from the B. Y. P. U. Magazine. They adopted as their slogan for the county "Rise Up and Build" (Neh. 2:18), and voted to have their meetings quarterly rather than annually as at first planned.

Madison County

The young people of the Madison County W. M. U. Association met at the Canton Baptist Church, Friday, Aug. 10th, at 10 o'clock for their "Ruby Anniversary Rally", with Miss Hal Jones, the Young People's Leader, in charge.

The following program was rendered: Hymn, Revive Us Again; Prayer, Miss Fannie Traylor; Devotional, Gems About Rubies, Miss Nell Anding; Hymn, The Kingdom Is Coming; Prayer, Miss Elizabeth Keithley; Talk, "Why Celebrate Our Ruby Year", County Spt., Mrs. Q. C. Reddick; Talk, "Modern Children Crusade", by Mrs. Hal Jones; Song, Our Union Is Marching On; Story, The Winning Tithing, a story by Miss Elizabeth Farr; A Tithing Playlet, by Canton Jr. G. A.; Reading, by R. A. from Flora; Prayer, Mrs. Virden; Song, Canton G. A.

We are fortunate in having our state workers, Miss Fannie Traylor and Miss Elizabeth Keithley, with us, who gave inspirational talks on the great task that is before us in completing the Ruby Anniversary program.

We next had a few remarks from Mrs. Bunyard, who is now located at Clarke College.

Mrs. Felix Baine welcomed the guests and invited all to stay for lunch, which was served in the basement of the church.

The afternoon session was opened with song, "Stepping In The Light". The meeting was then turned over to Brother Massey, Supt. of the Baptist Orphanage. We felt honored in having with us Bro. and Mrs. Massey, and a group of splendid young people from the Orphanage, who rendered a most inspirational program, consisting of choruses, solos, duets, stunts, memory work from the Bible, etc. The reports concerning his work were very fitting and enlightening. After hearing this program I am sure that each one will realize our privilege as well as responsibility of becoming more acquainted with these splendid young people and resolved to do more for them because with our help they can become real Rubies for the Master.

—Mrs. Harvey Galloway, Secy.

ANOTHER REVIVAL

The Lord gave to the saints of Meridian Church (Calhoun County) a genuine revival the week following the second Sunday in August. The church was greatly revived and many were saved.

Rev. Elmer Blaylock assisted the pastor. His sermons were of much interest to all. He preached the real Gospel. Nor was the power of the Spirit lacking. Each service was deeply spiritual.

The visible results were 22 additions to the church, 21 for baptism.

One other person confessed Christ. Besides this, several of our young people expressed themselves as ready to lay themselves upon God's altar for greater service.

At the close of the meeting the pastor resigned his charge in order to attend Mississippi College for more training. This is a great field for some live preacher to do some constructive work. May the Lord continue to prosper this church.

—C. H. Ellard, Pastor.

HEBRON—MINERAL SPRINGS

Hebron: Enjoyed being with Pastor Joel Sturdivant of Panola County. He is a splendid young preacher among fine folks. A graduate of Mississippi College and a live wire, he and his wife have a great life of usefulness before them. Nine additions. Heard fine reports of the editor preaching at Union.

Mineral Springs: Pastor C. S. Thornton has a great situation here in Smith County. In two years a brick schoolhouse has been erected in the "woods" and the brick walls of a church are up. He is "a worker for the Lord" and you may watch him go up! Thirty-eight additions, and others will come.

Both these places promised to hold a S. S. Institute for the first time.

Yours in service,

—D. A. (Scotchie) McCall.

Tourist (slowly and painfully, from phrase book). "Avvey-vous du—de la jam bon? Cette oof n'est pas bong!"

Waiter. "Pardon, monsieur—I fetch ze propriétaire. Me—I no speak Engleesh!"—Outlook.

"I'se for a five-day week. How 'bout you, Sam?"

"Man! I'se for a five-day week-end."—Ex.

FOR RENT

Sept. 1st my house in Clinton. Seven rooms, modern conveniences, centrally located, two blocks from new highway and college.

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Aug. 21, 1928.

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Motto: Work Wins

42d Session Sept. 12 to June 12

J. M. Starke : : : Montgomery, Ala.

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BACK IN MISSISSIPPI AND WE ARE GLAD

Dr. and Mrs. J. R. Carter

At the time of our last letter we were leaving Mingus, Texas, for Old Glory, a distance of 150 miles westward. This carried us through another mountainous section even more beautiful and picturesque than that through which we passed between Ft. Worth and Mingus. There is very little farming through this section but millions of acres of waste land that seemed fit for nothing but to look upon for its beauty; the farming interest increasing, however, on the last half of the trip as the mountains gave way more and more to the broad acres of fertile land.

The dry weather in the early spring had prevented planting, so the crops were all late, much of the cotton just coming up, and some not even planted. The maize and kaffir-corn was up to a good stand. This section had not had a good season for a year, but occasional showers, enough to keep things growing, but people here are hopeful as long as crops are alive and growing at all. The day we made this trip was the beginning of the hot winds, which continued almost uniformly for two weeks. This was the hottest weather we ever experienced.

After spending a week at Old Glory with kindred and friends, preaching twice Sunday, we left for the plains, with Groom, 45 miles east of Amarillo, as our objective, stopping for the night at Peacock with Mrs. Hudspeth, another kinswoman. We set out early Tuesday morning and by nine o'clock we had reached the cap rock, which is the approach to the plains. For miles and miles we gradually climbed, wending our way around the ravines and projections that jutted out like mountains, finally reaching the top, where the plains stretched out before us for hundreds of miles and almost uniformly level but entirely barren except for the grasses and small weeds; no trees except around homes where they had been planted, and almost continuous fields of waving grain. The dry weather had almost ruined the wheat south and east of Plainview, which is 50 miles inland from the cap rock, but we noted continued improvement northward as we journeyed toward Amarillo. We were greatly and pleasantly impressed with the large and beautiful fields of ripening wheat. We would travel for miles and miles with this scene broken only by occasional pastures and small fields of maize and kaffir-corn, which constitutes the principal feed crop in this section.

Before reaching Amarillo we crossed a canyon, which breaks the monotony, and its cliffs are picturesque and beautiful. This canyon is bordered with a fringe of wooded lands with occasional parks and play grounds to which people come for recreation from all parts of the plains. They had an all state picnic at the Harding ranch on the canyon, on the 4th of July. Eleven thousand people were admitted through the gate. We did not at-

tend, but it was said to be a great occasion.

We reached Amarillo about 5:39, and were met by Mr. Lewis Fields of Amarillo, and his father, Uncle Charlie Fields, who had come from Groom to meet us. We spent the night in Amarillo and the next morning went to Uncle Charlie's, where we spent two weeks most pleasantly with his large and splendid family.

We made several trips to places of interest in this section, visiting mainly oil fields. You are rarely out of sight of an oil derrick, or an oil tank in this section; from some points you can see hundreds of derricks at one time. Many of the wells are producing, and many others in process of drilling.

The land here is divided into sections with a graded road around each section, and the farmers own from one to three or four sections and all planted in wheat except small pastures, and small acreage for feed crops. We were here at the beginning of wheat harvest; it was yielding 15-40 bushels per acre. It was interesting to see the combines, the great harvesting machines moving over the fields cutting a swath from 12-20 feet wide, cutting the grain and threshing it at the same time and elevating it into a hopper attached to the machine which when full was emptied into a truck and carried to the storage elevator where it is sold. The wheat business in this section is a great business, in fact Texas is a great state and is capable of supporting almost the population of the United States if it could only have regular and dependable seasons.

This is the peak of our journey. We left Uncle Charlie's July 7th, spending Saturday and Sunday with his son Lewis, in Amarillo. We attended services at the First Baptist Church and heard two good sermons by Dr. Yates, the pastor, and met several Mississippi friends who have moved to Texas.

Monday morning, July 9th, we began our return journey, stopping along for a day or two at a time at different places. It was a pleasure to drop in to the Baptist encampment at Leuders, Texas, for one session. This is a beautiful camping place on the bank of the clear fork of the Brazos River, where the Baptists of this section gather every year for ten days for good fellowship, for the study of the Bible and methods of kingdom work. We would gladly have spent the remainder of the time with them, but really we were homesick; so continuing our journey we stopped for a short visit with the Pythian Orphanage near Weatherford, which is a most splendid institution, amply supported, and efficiently managed, and taking care of 200 children.

We spent a night in Dallas with a splendid Mississippi family and had the pleasure of seeing some of our girls from the Orphanage who are married and have families of their own, and are doing well.

The next day we came to Lewis, La., 30 miles north of Shreveport, and spent a week with our nephew, Mr. W. H. Buckley, who is trans-

portation superintendent for the Arkansas Natural Gas Corporation, and his sister, Mrs. Ophie McMillan, and their families. One of the principal gas stations is located at Lewis. There are twelve families who live around the station and operate the plant in shifts of four men each. The plant runs 24 hours per day, furnishing gas to thousands of homes and industrial plants along its lines, which run from Lewis to Little Rock, Pine Bluff and Hot Springs, Ark., and intermediate towns and villages.

This is an ideal location situated on an elevation in a beautiful grove overlooking Caddo lake, which stretches out from the foot of the hill as far as you can see. These families constitute a little community all their own, but they seem happy and contented, and it was a joy to spend the time with them and meet with them on occasional evenings in prayer meetings and the study of the Bible. We attended church one Sunday at Vivian, six miles away, and I preached for Bro. O. O. Davis, pastor, who is a Mississippian reared near Tylertown, Miss. It was a joy to meet with him and other Mississippi friends who are living in the community.

Early Tuesday morning we set out in company with Superintendent Buckley, Mr. McMillan and Dr. Perkins up the line a hundred miles to another pumping plant. This plant is used during the winter as a boosting plant to give impetus to the gas pressure when an extra supply of gas is needed for heating purposes. We visited several towns along the way where repairs or new improvements were being made under the general supervision of Mr. Buckley. It was a most enjoyable trip, and gave us an enlarged idea of the gas production and distribution in the Caddo field.

Wednesday morning was our day to start home. Starting early we came to Monroe, visited the Baptist Orphanage in the afternoon and spent the night with Mrs. Burnhard, one of our girls. How we missed our Bro. Flowers on our visit to the Orphanage. He had been the efficient superintendent for ten years and seemed so well fitted for the work, but was called from the walks of men a few months ago. We did not see Bro. Weaver, who was away at the time.

Thursday morning we set out on our last lap, coming by way of Natchez, reaching Magnolia at 5:30 in the evening.

We were on the trip a little more than seven weeks. We had no car trouble except a few punctures. We traveled 2,709 miles, and had a most pleasurable time every way, and the happy memories of the trip will linger with us, but we are glad to be back in Mississippi.

Making Ourselves Real Church Members

Chisel in hand stood a sculptor boy,
With his marble block before him;
His face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream in the shapeless stone,
With many a sharp incision.

IN MEMORIAM

Ruble Kyle

Whereas, God in His Infinite wisdom has seen fit to remove to the Heavenly Home, Ruble Kyle, one of our best beloved and most useful members; and whereas we wish to give expression to our deep sense of loss, we, the members of the Young Woman's Auxiliary of the Baptist Church resolve:

First, That in the going of Ruble Kyle we have lost one of our most loyal members.

Second, That although our hearts are torn with grief, we bow in humble submission to the will of the Heavenly Father, who does all things well, knowing that she is a bright star in Heaven according to the promise in our Y. W. A. motto, "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Third, That we appreciate her faithful work, especially on the Personal Service Committee, teaching a class of little children at the Cotton Mill for nearly three years. They will miss her sadly.

Fourth, That we extend to her devoted father, mother, brother and sisters our loving sympathy and our prayers.

Fifth, That a copy of these resolutions be spread on the minutes of the Y. W. A., a copy be sent to the family, and that a copy be sent to our local papers and The Baptist Record.

Mrs. E. E. Stevens, Counselor.

Vivian Kornegay, Pres.

Mrs. J. H. Torbert, Jr., Sec'y.

Mrs. Carrie Hoyer

In the passing of Mrs. Carrie Hoyer on July 8, the Woman's Missionary Society of the First Baptist Church of Hattiesburg, Miss., has sustained an irreparable loss.

Lovely she was in body and mind, and her charming personality endeared her to many friends.

She was quick in sympathy—loving humanity—and charitable to all.

Her loyalty and devotion to her pastor and church and the work of the Kingdom were remarkable, and her influence for good will long be felt among us.

Our heartfelt sympathy is extended to her son and the two sisters, who watched so long by her bedside, her father and five brothers and others relatives who survive her.

Mrs. A. Polk,
Mrs. M. L. Thompson,
Mrs. J. C. Herring.

With heaven's own light the sculptor shone,
He had caught that angel vision.

Sculptors of life are we, as we stand,
With souls uncarved before us.
Waiting the hour of God's command,
Our dream shall then pass o'er us.
If we carve that dream in the shapeless stone,

With many a sharp incision,
Its heavenly beauty shall be our own,
Our life that angel vision.

BOOKS OF VITAL IMPORTANCE IN THE PRESIDENTIAL CAMPAIGN

By William James Robinson, AM. DD.

On account of my long experience as a book reviewer many inquiries come to me regarding the merits of certain books or asking what is the "best book" on a certain subject. These questions are hard for anyone to answer. A book has value for an individual according to the individual's personal needs. Because of this, with rare exceptions, there is no "best book" on any subject.

The books I am listing in this article are works of superior value on the theme discussed. Information—facts verified—is the most convincing argument for or against any proposition. Righteousness, justice, equity, truth, has nothing to fear from exposition. A doctrine that cannot bear the most searching exposition is of doubtful value. Good citizens, real patriots, want the truth and will be governed by the truth.

Prohibition is in all probability the most outstanding issue in this campaign; but the power back of it is of far greater importance and this power is undoubtedly Roman Catholicism. Let no one be deceived! Catholicism is a political institution first and a religious organization second. Rome is a State, the most powerful autocracy ever conceived by man and every Catholic owes allegiance to the Pope as his supreme obligation. No matter where he resides he must obey the Pope in all things, both civil and religious. To oppose the encroachments of Romanism is to oppose the intrigues of an alien nation. To elect Gov. Smith as the president of the United States is to further jeopardize every distinctly American institution and every attribute of liberty.

It will be noted that several of the books which I have listed are standard Catholic works. They are excellent books to read and use against Smith in this campaign. They are "Simon Pure" Catholicism and absolutely un-American. Read them studiously.

THE CHURCH AND THE STATE by John A. Ryan and M. F. X. Millar, S. J. The Macmillan Co., New York. \$2.25.

This volume was written and edited for the department of Social Action of the National Catholic Welfare Council. The authors are men of great repute among Catholics and this volume has the highest Catholic approval.

THE CATHOLIC CHURCH AND THE CITIZEN, by John A. Ryan. The Macmillan Co., New York. Price \$1.00.

This volume by a noted and astute Catholic is for non-Catholic consumption. Read it cautiously.

CATHOLICIS AND THE AMERICAN MIND, by W. E. Garrison. Willet, Clark and Colby, Chicago. \$2.50.

Fairy and masterly. The author is a member of the Disciples Church and a professor of church history. Excellent indeed.

THE ROMAN CATHOLIC CHURCH IN THE MODERN

STATE, by Charles S. Marshall. Dodd, Mead and Co., New York. \$2.50.

He is the author of "Open Letters to Alfred E. Smith." By quotations from Catholic authors he proves their deadly designs on this Republic. Very valuable indeed. Possibly unsurpassed.

AL SMITH, THE POPE AND THE PRESIDENCY, by Theodore Schroeder, 18 East Tenth Street, New York. Cloth \$2.50, paper \$1.00.

Invaluable for use against Gov. Smith. Is teeming with indisputable facts from Catholic authorities.

THE JESUIT ENIGMA, by Boyd Barret. Boni and Liveright, New York. Price \$4.00, but worth it.

A fair and impartial exposition of the Jesuits by one who was a distinguished member of the order for twenty years and is still a Catholic.

Prof. GILBERT O. NATIONS, Ph. D., LL. D., Washington, D. C., editor of **THE PROTESTANT** is the author of the following books and each one is a masterly presentation of its subject. **THE POLITICAL CAREER OF ALFRED E. SMITH**, paper 75 cts. **THE CANON LAW OF THE PAPAL THRONE**, price \$1.00; and **PAPAL SOVEREIGNTY—THE GOVERNMENT WITHIN OUR GOVERNMENT**, price \$1.00. **THE PROTESTANT** is a monthly magazine edited by Dr. Nations that every citizen should read, \$1.00 per year.

THE FELLOWSHIP FORUM, Washington, D. C., publishes the following valuable books, by mail \$1.00 each. **QUIZ BOOK—POPE, BISHOP AND RABBI: PROOF OF ROME'S POLITICAL MEDLING IN AMERICAN POLITICAL POLITICS**; and **IN THE PILLORY**. These books are eye openers to the sinister designs of Rome.

THE REPUBLIC AND THE CHURCH, by Rev. John A. McClory, B. Herder Book Co., St. Louis. \$1.50.

Interesting but designed as Catholic propaganda. If you read it, compare it with the utterances of the Popes.

From time to time I will tell my readers of books helpful to them in this critical campaign. Let me give one bit of advice: be sure in speaking or writing that you are correctly informed. Catholic statements are the very best arguments you can use in this campaign, but be sure you are quoting authentic doctrines and not statements made deliberately to deceive.

MT. PISGAH

The revival at Mt. Pisgah Baptist church, Carroll County, held last week, was one of the best ever held at this historic gospel center, one of the oldest churches of the County, and now the largest Baptist Church of the County.

One of Carroll's own sons, Rev. Madison Flowers, of Schlater, was there to assist the pastor, Rev. L. D. Sellers, and did the preaching. Big crowds that overflowed the commodious new church building, were present every night, and day services were well attended and were deeply spiritual.

The meeting closed Friday night,

when the pastor gave a most feeling talk, thanking the people of all denominations for their kindness to him and his family during his seven years of service among them, offering his resignation as their pastor at the close of this year's work. Most all the members being present and knowing how faithfully he has served them, refused to accept his resignation and named Sunday, August 12th, to meet at the church and discuss a way to keep him.

Twenty two members were added to the church during the meeting, and the church was greatly strengthened by the week of service with these men as leaders.

Have just closed the last meeting with my group of churches. Third Sunday in July at Summerland Bro. A. M. Nix of Guin, Ala., did the preaching and did it well. He is a Mississippi man that ought to be brought home. Eighteen for baptism.

Fourth Sunday in July held meeting here at Taylorsville. Dr. E. K. Cox of Gloster did the preaching. He is one of the best preachers in the state. Had great meeting. Thirty-nine for baptism.

Fourth Sunday in July Barney Walker of Beulah helping in meeting at Liberty Church. Bro. Walker is a fearless defender of the truth. Thirty-eight for baptism. Great meeting.

Just closed a meeting at Old Leaf River Church. J. E. Byrd did the preaching—"Nuf said". Baptized in all 102.

—J. W. Hudson, Pastor.

LUCEDALE

We reached here for our work beginning the first Sunday, and found a bountiful spread on the dining room table in the parlor. This had been prepared and placed there by the ladies of the church. In addition, the pantry and ice box were filled with groceries, milk, butter, eggs, chicken and quite a variety of vegetables. For this, we feel grateful, but unworthy.

We found the church work well organized in every department with splendid cooperation on the part of every member we have met.

There are some of as fine leaders and co-workers here as we have found in any place we have served, and we are greatly encouraged as we begin our work on this new field

with a people who want to work. They are now making some good improvements in and around the pastor's home that pastor and family may be comfortable in doing the Master's work.

May we have your prayers?

Cordially yours,

—G. H. Suttle.

CONSOLIDATED MEETING SUCCESSFUL

We have just closed out a successful meeting in which three churches cooperated. The churches were Rockport, Galilee and Poplar Springs, (Copiah County). The meeting was held at Galilee Church. There were twenty who came for baptism and three by letter.

The preaching was one by Dr. L. G. Cleverdon of the Baptist Bible Institute. His messages were filled with strong, convicting power of divine truth.

The singing was led by Bro. Otis J. Thompson, whose messages in song were an inspiration to the audience.

The members of all three churches expressed their delight in and appreciation of the consolidated meeting.

May God's blessings be upon them.

Richard H. Campbell,
M. P. Jones, Pastors.

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By Harold E. Ingraham

No. 4. Give Them a Program.

Don't wait for your Sunday School workers to "suggest something". Give them a program. Hundreds of superintendents at hundreds of council meetings are saying, "Has anyone anything to suggest for the good of our Sunday School?" Oh yes, that is a good filler when you run out of something to say or do, but really when it is used too regularly it indicates a weakness of leadership.

Give them a program. Set the Standard of Excellence up before them and tell them that this Standard articulates the essentials of a good Sunday School and you want their aid in bringing your school up to its every requirement. Give them a program.

Give them a program. That is what the vast majority of our idle workers need—a program. Something to do and plans for doing it. Study the Standard and give it to your school as a program, and then you can stand up and say: "How do we stand on the Standard and how soon can we do these necessary things so as to have a good Sunday School?"

Don't wait for your workers to "suggest something"—Give them a program!

This Standard is a Practical Program For Every Sunday School

STANDARDIZE

On The Coast

Brother C. G. Clark, of B. B. I., recently held a meeting with Biloxi Second Church and baptized three or four. This is a hard field. Their pastor, Bro. H. D. Walker, of Gulfport, has resigned. I do not know their plans except that they are offering their fine property for sale.

Hereabouts we are regretting the going of pastor Ben Ingram from First Biloxi. He is a prince. His future plans are not yet matured. How we wish we could keep him in these parts.

Pastor J. H. Gunn, of Long Beach, with his family is vacationing up state among relations.

Pastor W. A. McComb and his wife, of First Gulfport, leave in a few days for a month's well earned and much needed vacation.

Several weeks ago Stewardship Secretary G. C. Hodge gave a very

strong series of lectures at Ocean Springs, resulting in several Stewardship Diplomas. The church gave \$60.00 to the Orphanage Special Campaign, thanks to a committee of good women. At this writing Miss Fancher, of State B. Y. P. U. Department is putting pep into our B. Y. P. U. Several Diplomas will result. Ocean Springs is meeting her bills promptly—building payments and all—tho' the times are dull. Deacons Gottsche and Hrabe are good pushers. There is a disconcerting slump in Sunday School and Church Attendance, but they tell us that is usual in Summer.

There's a healthy note and pulse at Handsboro, financially and otherwise. We gave \$50.00 in the Orphanage Campaign, and have secured the 90% Record subscription. Our pastor's home is not yet complete by a good deal, but we do not

intend to allow that to interfere with our denominational work. Superintendent J. P. Cuendet made a very appropriate address and delivered ten diplomas last Sunday night as the result of a S. S. study class begun some weeks ago by Asst. Secy. E. C. Williams, and finished by the pastor. It was a pleasant occasion. We'll have another class soon. Those receiving diplomas were Misses Ila Mae and Inez Stanton, Mattie Alice McLeod, Dorothy Pride, Alverna Freridge, Hilda Summers, Mesdames E. L. Hawk, Lucile Lassere, W. M. Coates and Deacon J. H. Stanton.

Brethren G. E. Moore and J. W. McLeod held a meeting at Saucier recently and organized a church, the old church having become defunct. This is a needy field.

Pastor P. S. Dodge, of Grace Memorial, north Gulfport, recently ordained two deacons, this writer and pastor J. M. Edwards of Sharon Church and the local deacons taking part.

I was about to forget to note that Handsboro entertained the Associational B. Y. P. U. last fifth Sunday. The attendance was fine notwithstanding the downpour of rain. First Gulfport B. Y. P. U.'s gave a good program. Next meeting goes to Long Beach, Lyman furnishing the program.

—W. C. Hamil.

SOCIETY HILL

Beginning Jan. 1, 1901, I served as pastor of Society Hill Church in what is now Jeff Davis County, Miss., for seven years in succession. I had not been there since that time until the first Sunday in this month, (August), when it was my happy privilege to be there as the preacher in the annual meeting. And annual meeting it is, for the people gather there from afar and near, until they might be measured by the acre. So far as I know there is no other place like it.

Between Sunday morning and Friday at noon, I taught the book of Daniel, and also preached twice each day except Friday. That day we had only one service. The meeting closed at the baptizing in the afternoon.

Never have I seen more interest manifested in the study of the Bible

than we had down there. But just now every where I go, there is a hungering for the Word of God. More and more there comes a longing in my heart to devote my entire time to teaching the Book.

For the past eighteen years, the Rev. J. O. Buckley of, Prentiss Miss., has been pastor of Society Hill Church. Fortunate church, fortunate pastor. Long terms of service at one church, usually mean a strong church and a strong preacher. That holds good in this instance, except that the number of churches nearby has weakened to some extent the numerical and financial strength of Society Hill. Bro. Buckley is a real man among men, and a strong and faithful pastor. It's a delight to be associated with him.

Few times if any in my life have I enjoyed a meeting more in every way than at Society Hill this year.

Fraternally,

—L. D. Posey.

"I'm so sorry, dear. I meant this to be a cottage pudding, but it wouldn't rise." "That's all right, my dear. Let's just call it a flat pudding."—Progressive Grocer.

Virgil Posey

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